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LETTER FROM SOUTH AFRICA.

16 JORDAN STREET, CAPETOWN, SOUTH AFRICA, April 6, 1900.

To the Editor of the VOICE OF MISSIONS—Bishop Henry M. Turner, D.D., LL.D., D.C.L., 30 Young street, Atlanta.

It is with joy that I raise my humble pen to write you these few lines, for I feel that at this time of the history of the church in South Africa, I should like to relate a few sentences concerning the A. M. E. Church here.

The work, I must say, dear Bishop, has been carried on very successfully under most trying circumstances, nevertheless we have so far succeeded in planting the banner in African soil still deeper and upon a firmer foundation than ever it was before, regardless of the pessimistic views of the opposers and others of this church. However, we are Daniel's band and must go forward, keeping in view the redemption of Africa. I am confident that this church shall be "the church" in South Africa. Already the eyes of the colored people are beginning to open. Yes, God is going to use this great church of the Negro to stir the very "blackest spot of this continent." I believe it, in spite of all opposition.

This church since its formation in Africa has had many a severe trial to contend with—like a ship on the stormy ocean, when the forces of the mighty waters rush upon her and furiously rock her from side to side: such were our troubles here; but God be praised, *still she stands.* Though Satan and his works are mighty, yet God is almighty. No doubt a great deal of these shortcomings lies with our African ministers. We are glad that our senior Bishop imposed such confidence in them, yet the sacred trust given to these ministers was *too* great, and therefore *too* lightly handled; thus all this confusion!

Regarding Vicar-Bishop Dwane's ordination, Bishop Turner acted under the best of circumstances; and most all the correspondence that has passed between America and Africa was useless, as it only tended to make matters worse than they really were. Also other church affairs—several correspondents did not know what they were writing about. The remarks in their letters have been most uncalled for. We never for a moment thought that such men would write these unnecessary remarks against a man like Mr. Francis M. Gow, who has done them no harm—a man who has sacrificed half of his home to keep the church going. Further, these ministers and others, will admit (if they have any spark of manliness in them) that they were quite unable to cope with the church troubles when Vicar-Bishop Dwane and other ministers seceded. It was then that Mr. Gow was forced to take the reins—a position he reluctantly accepted—and which he so admirably carried out, for the people here were practically without a leader. However, just at this time we strove day and night to keep things going, for not only did Vicar-Bishop Dwane secede, but some of the ministers themselves began to revolt. Such were the dismal and gloomy conditions which confronted Mr. Gow, but with God's help he was able to cope with these difficulties. I may add that Mr. Gow has toiled for the race almost singly for the last twenty years here at the Cape, and the seed he has sown all along has already brought forth fruit in abundance to the grory of God.

Received VOICE OF MISSIONS to hand. I see Mr. C. A. Rideout makes several statements, which I take is open for reply, and upon which points I would like to write, quoting his own words.

First. "That Mr. Gow just came into the church September last." Now this is not so. Mr. Gow was a staunch worker of the church in Capetown since the commencement. Rev. Mr. Morrison can testify to this. Is this a statement to belittle Mr. Gow and his work here in the eyes of the church in America? I hope not.

Second. "I told Rev. Mr. Mokone that his return to our church was sufficient to hold him intact with all of his official powers until you had received notice of his seceding from the church. Now it appears that Mr. Rideout overlooked the fact "that when you leave the church you forfeit your position," especially in matters of this kind. If Mr. Rideout would take a peep at the law of the church he would see at once that Mr. Mokone could not continue his Presiding Eldership until he had been reinstated by an authorized minister.

Third. "I am glad to say that we happened here just in time" (meaning that they had just come in time). Let me ask him, what had he come in time for? It seems that Mr. Rideout wishes to convey the idea that he had something to do in putting straight this trouble. It is true Mr. Rideout arrived in the midst of our trials and confusion, but what has he done? Why not give credit where it is due!

Fourth. "Has Dr. Shaffer forwarded on the money for the erection of their church building?" Now, dear Bishop, how could Dr. Shaffer send the money, as mentioned, without the consent of the Church Extension Board, and, besides, Dr Shaffer wrote and stated that he made no such appropriation. Further, Mr. Mokone himself did not deny the Doctor's statement.

Fifth. Regarding Vicar-Bishop Dwane's secession, Mr. Rideout says: "The colonial government here, upon the action of Bishop Gaines's letter, denied the right of any of our ministers performing marriage ceremonies and baptisms as such ministers, upon the ground that the Bishop's Council of the Church refused to indorse your action in making a Vicar-Bishop."

Now, dear Bishop, the letter of Bishop Gaines did not alone cause this trouble, but some of the actions of the ministers in South Africa regarding marriage and baptismal certificates. The Colonial Government's attention was first drawn to these certificates when received at the colonial secretary's office. These certificates were incompletely written and incompletely filed; and when Bishop Gaines's letter was published, of course it made matters worse. The representations to the Colonial Government of the ministers here availed nothing, but only confused the affairs. However, the visit of the Rev. T. N. Fitzpatrick (general superintendent) mended matters considerably with the Government. Now we are only waiting for the document from the Council of Bishops. Thank God for such a settlement.

Sixth. "In the meantime, while all this is going on, the Church of England held out such inducements as has been reported to you. But all is safe now, Mr. Gow's report to the contrary." Now does Mr. Rideout know all the facts relating to this subject? I think not, for the Church of England held out no such inducements as Mr. Rideout asserts. It was Mr. Dwane who first communicated with the heads of the Church of England. Further, is Mr. Rideout acquainted with this little fact: "that when writing to the Primate of the Church of England in South Africa Mr. Dwane was told (when signing his correspondence) to drop the word 'bishop,' or else no further notice will be taken of his communications."

Again, "All is safe now," etc, etc This statement here seems to convey that Mr. Gow's report is not reliable or correct. Well, well! I leave it to the common sense judgment of the readers. All the statements related by Mr. Gow were founded upon facts and evidences in his possession; and also regarding the secession written in his first letter. These facts were received from the lips of the Rev. Mr. Mokone.

Seventh. Mr. Rideout concludes by repeating that "I told Mr. Mokone to retain his position as presiding elder." May I ask, where is his commission? Is it for every one to come here and take the law in their own hands? Did Mr. Rideout receive any authority to act as he did? No, we cannot tolerate any one coming here, be he the oldest member of the church, unless he has his authority or appointment.

Again, does not Mr. Rideout remember that when he arrived here, Mr. Gow then had received communication from our senior Bishop Turner, telling him to take charge of the work, especially here in the Cape district, owing to Rev. Mr. Tanzie being unwilling or unable to cope with this trouble, he having refused to accept the position.

Before going further I may add an important incident which happened after the secession. Rev. Mr. Mokone, when he returned from the Conference of Secession and reported the doings of same, his congregation did not want him back on any account, although he recanted the steps he had taken.

Yes, there would have been great trouble had it not been for Mr. Gow's timely action, and stepping into the breach, reconciled the native members to their pastor. This is only one out of many incidents how Mr. Gow worked for the good of the church.

Now, dear Bishop, I feel that if Africa is to be won for Christ, then there is not the least doubt about it but that the black man must do it; but not in such a way as to go beyond the discipline of the church. The eyes of the world are upon us, and it behoves us to do everything for Christ's sake, and not for the sake of man, for in seeking the latter we very often fail.

The Rev. I. N. Fitzpatrick, your representative, has done great good among the people here God bless him! The results of his labor will be seen after many days. He has been the right man in the right place, as will be seen in his report to the General Conference. The people here only wish he would come back and stay with us. Can this not be done? What a blessing for Africa if the Rev. Mr. Fitzpatrick could stay here.

In conclusion, I may say that my reasons for writing this letter is to "show up" some of the statements of several correspondents regarding the true position of the work here. Why the correspondents should misrepresent the facts, I do not know; but one thing seems clear, that the writers wish to prejudice Mr. Gow and give a wrong interpretation of the good work he has done for the church and for the extension of Christ's kingdom.

Thanking you very heartily, dear Bishop, for allowing me so much space in the columns of your valuable paper, ever praying for the success of the church of which I am proud to belong, I am yours faithfully,

HENRY ALEX FORTUIN.

Letter From South Africa.

CITY STUDIO, 3 SHORT MARKET ST., CAPE TOWN, S. A., April 10, 1900.
Bishop H. M. Turner, D.D., LL.D., D.C.L., Atlanta, Ga., U. S. A.:

Dear Father in Christ: May I crave a small space in the columns of your valuable and widely read paper to briefly relate how the church is getting on from the standpoint of a local preacher and a member of the S. A. Annual Conference, and also to tell the needs of our people here? Therefore I feel at this period I would like to write a few lines.

Well, dear Bishop, we are getting on splendidly here in Cape Town; the church is making rapid strides towards the goal of Africa's redemption, and although passing through such deep waters, as we have just done—not only the secession of Vicar-Bishop Dwane and other difficulties, but we had to contend with an overwhelming number of people who are against this great church. Yet we are marching on, our banner nobly waving from the staff of the gospel chariot.

Dear Bishop, I just want to say something about the colored Dutch people of the cape (commonly called Cape Africander people) among whom this church has a large following here in the western province. I am glad to state that the Rev. I. N. Fitzpatrick, P. E., made a great stir, adding about three hundred members to the church, so eager are these people to join a church championed by black ministers. This cape people is not a nation in itself. Their origin derives from the time Cape Colony was under Dutch rule. It was in 1667 that the Dutch introduced slavery in South Africa, transporting their slaves from the Java, Borneo, Moluccas islands, lying on the southeast coast of Asia, and also from one or two of the islands on the east of Africa. These slaves, before and after their freedom, inter-married with Europeans, Asiatics, Africans and others; thus there are now several hundred thousands of these mixed people, the major portion speaking the Dutch language. Their modes of life are about the same as the Europeans, morally, physically and socially. Concerning the educational attainments I must say it is fairly high, seeing that the mission and government aided schools do not teach or go higher than the 5th standard in the towns and 4th standard in the country places. We have no elementary or high class schools for the colored people. There are several colleges and institutes in connection with other denominations in the eastern province, and one in Cape Town provided for the natives, but even in these colleges the teaching does not go beyond the school higher or matriculation examinations, and the students for university examinations are very few and far between. Thus no opportunity is afforded for the colored and native children to obtain the rudiments of higher education. Is it then a wonder that we have no doctors, lawyers, merchants, bankers, engineers, etc.? However, the time has arrived to remedy these matters and we are looking to the church in America to help us. Yes! give us (the colored and native children) a college or an educational institute that will enable us to reach that standard in educational and other matters so that we may stand upon the same platform as the white race. In fact, the same as the Negro is doing in America. There is no doubt about it, that if we have such an institute the church would have a greater number of members and adherents, who would not otherwise have thrown in their lot with this great church.

Dear Bishop, there is another subject upon which I would like to write. Since this church was instituted and its aims made clear among the people here, the tree (A. M. E. Church) has spread its roots deeper into the hearts of the people—both colored and natives—but now there has been one hindrance concerning Cape people, and that is the services of the church are in the English language only. As I have stated before, the greater portion are Dutch and therefore do not understand the English language properly. This has been a great draw back to the church here, and I fully believe that we would have had a much larger number of members. Now if you want our church to extend among our people, then we must have a translation of the church services into Dutch. This is the only remedy, and it is essentially necessary. Dear Bishop, cannot something be done to remove this hindrance? What a boon and what progress will it not be for the church! Why, I am certain, if we could have this our church would be threefold in numbers than what we have now. Thank God the future of the church will be much brighter than the past. At the present time everything seems to be moving in the right direction. The young and the old are rising and the exclamation is on all sides, "Why didn't this great church, with its Negro bishops and ministers, come before?" But, nevertheless, the church has not come too late, as great good still remains to be done by our people.

Bethel chapel at the present time has a membership of about eighty (80) which we hope will soon increase to a hundred (100). Since Rev. I. N. Fitzpatrick has been here everything has changed; those who stood aloof have now come in and joined the church, and under God's banner we shall fight and by His grace we shall conquer. Amen! Amen!

EDWARD GEORGE GOW.

Death of a Good Minister.

ATLANTA, GA., April 23, 1900.

Mr. Editor: After trying both the *Christian Recorder* and *Southern Christian* to get the death of one of our ministers printed, and failed to get it into either of them.

But they are so busy electioneering for Bishops and general officers in the church that they can't even stop and give space enough to say that one of the poor ministers is dead, because he is not a delegate to the general Conference. If he was a delegate, (though he is dead) and could get up there to vote, they would have published it, I believe. God have mercy upon such editors.

I don't know who they are going to elect for general officers, but I hope God will inspire them to vote for good men to fill the sacred offices.

Mr. Editor, I now appeal to your noble organ to publish the death of this great and good man, Rev. G. W. H. Moreland, who was appointed to the Rutledge circuit by Bishop Turner. He was a grand man and a good church builder. He built a church at Hillsboro, Ga.; one on the Morgan county circuit, one at Ridge Grove, in Greene county, one at Buckhead, on the same circuit, also one at Pine Grove on the Greene county circuit. He has been in the ministry eighteen years and served the church as a good soldier. He joined the conference in 1882. He was taken sick January 1st and died January 10th, 1900. He was 46 years old, and leaves a wife and ten children to mourn his loss.

Yours in Christ,
J. H. HILSON, P. E.,
40 Newton Street.

Easter Offerings, 1900.

EBENEZER A. M. E. CHURCH.

CEDARTOWN, GA., April 15th,

Mr. Editor: I herewith present to you a list of names of the faithful workers who raised a snug little purse as an offering for Easter. These are representative largely of the Sunday School as well as a small portion of the church:

Sisters Jennie Brown, $2.00; Mellie Phillips, $1.65; Mary J. Crook, $1.40; Annie E Laye, $1.36; Ada A. Cawthorn, $1.20; Lizzie Hogg, $1.15; Minnie M. Cawthorne, 41c; Silvey Ammons, 89c; Loula Graham, $1.00; Florence Oliver 58c; Della Payton, 42c; Sallie Jones 41c; Della Peek, 50c; Anna Fauster, 50c; Maggie Toler, 50c; Maggie Martin, 25c; Albert Wright, 20c; Gertrude Hall, 76c; little Mary L. Curie, 67c. Total $15.71. Several smaller amounts were given by others whose names we could not get with the congregation to the amount of $6.29. Grand total $22.00.

You may send us 20 copies containing the above. Will the S. and Christian Recorder copy?

M. E. CAWTHORN, Pastor.

Like the lily in heart,
And star-like in mind,
O Christian, thou art
When thy gold is refined.

Foundation and Memorial Stone.

Emanuel African Methodist Episcopal Church, McDonald Street, Grassville, Freetown.

Under the Presidency of the Deputy Mayor, C. C. Nichols, Esq. Ceremony Commences at 4 o'clock precisely. The Very Rev. F. G. Snelson, MA., Ph.D., F.R.G.S., Superintendent, E. T. Martin, Minister in Charge.

MR. EDITOR:—The above notices had been issued after a struggle of several months of hard work during the last days of which much anxiety came upon all of us who were in anywise responsible for the successful issue. We had gone hand-in-hand with the very faithful pastor, the Rev. Elkanah T. Martyn and the Rev. H. M. Steady, pastor of New Zion, about the city seeking friends to assist in carrying forward the new edifice.

The times are hard, trade is considerably quiet just now, and yet your humble servants had no extraordinary difficulty in rallying sufficient friends to our support.

The appointed day was bright and beautiful. The faithful carpenter and master builder Moses Elkanah Leigh, Esq., and the splendid mason, Luke Oconnor Samuels, Esq., master builder, had both performed their tasks with perfection; so that the walls of the foundation presented a most handsome and praiseworthy appearance.

The lot is beautifully level and sightly, extending twenty-nine feet north and south and sixty-four feet east and west. The ground was covered with native African mats; the arbor was covered overhead with mats also, and the whole was beautifully and tastefully decorated with ever-greens and flowers.

Chairs and seats for several hundreds were put in place and displayed at once the capacity of the new building to accommodate over a thousand people easily.

At four o'clock, throngs of people—many of whom were handsomely attired—pressed in from every point of the compass, many of whom were indeed filled with admiration at the beauty of the spot and the admirable size and style of the new walls.

The following brilliant programme was distributed for the occasion:

PROGRAMME.

Laying of Foundation and Memorial Stones. "Emmanuel" African Methodist Episcopal Church, (Macdonald street, Grassfield, Freetown.) Under the presidency of the Deputy Mayor of Freetown, C. C. Nicols, Esquire. Friday, March 9, 1900, 4:30 p. m.

1. Opening Hymn—Rev. M. Newland. No. 1.
2. Scripture, Haggai, 1, vs. 1—10, Rev. J. J. Coker.
3. Prayer—by Rev. G. D. Decker.
4. Introduction to the Chair by Rev. H. M. Steady.
5. Hymn. No. 2.
6. Historical Address by Rev. Dr. Snelson.
7. Hymn. No. 3.
8. Laying of stones.
9. Hymn No. 4. Collection.
10. Financial Statement by Rev. H. M. Seady.

Chairman's remarks. Doxology.
Benediction by Rev. Dr. Snelson.

E. T. MARTYN,
Minister in charge.

HYMN NO. 1.

1 Eternal God! we humbly bow
Before thy sacred throne:
From thee our varied comforts flow,
From thee, and thee alone.

2 We plead the promise in thy word,
That seed-time shall be given:
Now verify thy promise, Lord,
And send us help from heaven.

3 Then we will give thee lasting praise
For all thy love and care;
Unite in fervent, grateful lays,
For prospects bright and fair.

The Rev. M. T. Newland, pastor Canadian Rotunda A. M. E. church serenely arose and with grave feelings lined the above hymn which was taken up with great zest by the vast assembly. The Scripture was beautifully fitting, for the Lord of hosts seemed to have given the assurance afresh as the Rev. J. J. Coker read, "Go up to the mountain and bring wood and build the house and I will take pleasure in it and I will be glorified!" It seemed that all the people present there had a mind to work. The Rev. Geo. Dave Decker, the venerable father of the Sierra Leone conference, bowed low upon both knees and prayed the prayer of intercession, per the Discipline page; whereupon the Rev. H. M. Steady, master of cermonies, stepped forward and, in chaste and all-assuring sentiments of tender regard, introduced the handsome and princely president of the historic occasion in the person of Councillor C. C. Nicols, Esq., the Deputy mayor of the city of Freetown. The able and popular Councillor said he had taken and felt deeply more than usual interest in the establishment of such a church in Grassfield because he himself was a product of this section of Freetown, having been born and reared there. He had borne especially in mind the history of the rise and growth of this African Methodist Episcopal church from the Old Lady Huntington connection in Sierra Leone. Providence church was first built under the pastorate of the Rev. Geo. Dave Decker; then came New Zion church, so heroically erected through the herculean efforts of your presiding elder, Dr. Snelson and the Rev. pastor, H. M. Steady; then the great mission centres in the hinterlands of Sierra Leone; and now comes this beautiful new "Emmanuel Church," all demonstrating truly that "God was with us!" His heartfelt congratulations and deepest regard for the further success of our efforts were feelingly vouched safe and he hoped that the financial receipts today would largely assure the completion of this handsome edifice. The deepest emotions were exhibited in every sentence.

It seemed that the hills would quake as all sang

HYMN NO. 2.

1 Here, in thy name, eternal God,
We build this earthly house for thee:
O choose it for thy fix'd abode,
And guard it long from error free.

2 Here, when thy people seek thy face,
And dying sinners pray to live,
Hear thou in heaven, thy dwelling-place,
And when thou hearest, Lord, forgive.

3 Here, when thy messengers proclaim
The blessed gospel of thy Son,
Still by the power of His great name
Be mighty signs and wonders done.

4 But will, indeed, Jehovah degn
Here to abide no transient guest?
Here will our great Redeemer reign,
And here the Holy Spirit rest?

5 Thy glory never hence depart:
Yet choose not, Lord, this house alone;
Thy kingdom come to every heart:
In every bosom fix thy throne.

The presiding elder and general superintendent was greeted with immense applause as he began to read the following sketch:

"EMMANUEL A. M. E. MISSION.

The idea of opening this mission was conceived by the Rev. H. M. Steady, pastor of New Zion A. M. E. church, during the war troubles following the "hut-tax" disturbances in the spring of 1898. Negotiations for a lot upon which to build was effected and the sum of £10—$50.00—was appropriated by our Central Fund Board to cover all expenses.

Meanwhile "open-air" services were held at various points about Grassfield, which were visited by the general superintendent and other brethren regularly. The imperative need of this work grew more and more emphatic each quarter. Dr. Snelson preached here in rain and shine, Sabbath and week-nights, and rejoiced over the fruits of his labor.

In October 1898, after much prayer and council the following notice was issued to the public:

"AFRICAN METHODIST EPISCOPAL CHURCH

Dear Friends:—A new mission in connection with our church will, D. V., be opened at Smyth Street, Grassfield, for religious and educational purposes on Wednesday, 26th October, 1898, in the following order.

6: A. M.—Prayer and prase, by the Rev. F. G. Snelson, M. A. PhD., presiding elder and general superintendent.

4:30 P. M.—Opening sermon, by the Rev. Geo. Dave Decker, pastor of Providence A. M. E. church. You are cordially invited.

N. B.—Collection in aid of the mission will be taken up."

There are many here today who were over there with us that day and will join us in giving testimony that Emmanuel Jesus was indeed with us.

The now Rev. J. H. W. Gooding and wife, sister Christiana Gooding, then in Freetown on account of the war trouble, were placed in charge and rendered magnificent service in shaping the new work until they were returned to the "Sarah Gordon mission," their old work at Magbelly.

The now Rev. E. T. Martyn took charge for the close of that year, and he and his now sainted wife caught up the noble spirit of their predecessors, and was reappointed minister in charge by the annual conference of 1899. Thus the work has prospered!

The Sabbath and week-night services have been well attended, and much spiritual blessing showered upon the new mission by the ever-adorable Trinity.

The day school numbers at present above fifty and is being taught by brother J. O. A. T. Decker, who has given great strength to the new work.

We own another lot nearby also, and the lot upon which we built and stand today is paid for in full and belongs to the A. M. E. connection; so we can truly say *this foundation is our own.*

Dr. Snelson then addressed the Chair afresh, and delivered, as general superintendent, a very researchful and inspiring

"HISTORICAL ADDRESS."

He told of the struggles of Richard Allen as a slave; of his marvelous conversion; of his preaching the gospel and how this influenced his master and mistress to allow Allen to preach in their kitchen, and finally in their parlor; of how he bought his freedom for sixty pounds sterling, and as a freedman earned his living honorably by "cutting of cord wood," working in a brick yard for one pound ten shillings a month; of how Allen's neighbors when in slavery declared that Allen and his comrades had so much religion that "Stokely's Negroes would soon ruin him"—that was Allen's master's name; but that Allen kept his master's crops so much more forward that Mr. Stokely declared that "religion makes slaves far better and not worse."

Dr. Snelson recounted the original difficulties that met the formation of an humble "society" of African Christians in Philadelphia, Baltimore, and in other places; of the race and color prejudice which prevailed in the old St. George Methodist Episcopal church and how Allen and his faithful brethren had paid their church dues, assisted in rebuilding, flooring etc., of that church, and now are sent in gallery for a seat whence he and his brethren are soon forced from worship while upon their knees. The history of the meetings in (1st) the old storeroom, (2nd) in the blacksmith's shop, and (3rd) the new First church in Philadelphia. Allen said: "You may deny us a seat in your (white) church, but you cannot deny us a seat in heaven."

Dr. Snelson told of the drawing of the "Ecclesiastical Campact," and gave the "Resolution" embodying the African churches under the name and style of the "African Methodist Episcopal Church." See "Historical Address" in full in "VOICE OF MISSIONS." Its publication is the universal demand in West Africa. The struggles of Father Allen are so typical of the struggles encountered by our work in Sierra Leone; but of course, there were no traitors within the church in Allen's day such as West Africa has chronicled in 1896, and South Africa in 1899! Glory to God! If so we would probably have yet been under the iron heel of white ecclesiastical masters—without that African Methodist independent and self-reliant status in which we praise the God of our heroic forefathers today! While the stones were being laid the following hymn was sung:

1 Behold Thy temple, God of grace,
The house that we have reared to Thee,
Regard it as Thy resting place,
And fill it with Thy majesty.

2 When from its altars shall arise
Joint supplication to Thy name,
Deign to accept the sacrifice
Thyself our answering God proclaim.

3 And when from hence the voice of praise,
Shall lift its triumphs to Thy throne,
Show thy acceptance of our lays,
By making all Thy glory known.

4 When here thy ministers shall stand,
To speak what thou shalt bid them say,
Maintain thy cause with thine own hand,
And give thy truth a winning way.

5 Now, therefore, O our God, arise!
In this thy resting-place appear;
And let thy people's longing eyes
Behold thee fix thy dwelling here.

The chief corner-stone was then laid by J. B. McCarthy, Esq., J. P. V. J., after the Rev. Geo. Dave Decker read the deposit sealed in bottle and placed within the chief corner-stone. The deposit gave the present year, month and date, officers of the Colony, Queen of the Empire, Bishops of the African Methodist Episcopal church, general officers, A. M. E. ministers in Sierra Leone, programme of these ceremonies, coins etc.

The venerable Mr. McCarthy, holding the silver trowel at the chief corner said:

"I, J. B. McCarthy, do lay this chief corner-stone in the name of the Father, the Son, and the Holy Ghost, amen."

The second stone was laid by the independent merchant, J. H. Thomas, Esq., J. P., a Chesterfield in stature and a prince in bearing, and in an half hour all of the twenty-eight stones were laid amidst praise and thanksgiving to Almighty God who had promised to "take pleasure in it."

LAYERS OF STONES.*

		£	s	d
1	Chief Corner-Stone J. B. McCarthy, Esq., J. P., V. J.	7	7	0
2	By J. H. Thomas, Esq., J. P.	10	0	0
3	" Mrs. I. B. Johnson	3	3	0
4	" Cornelius Crowther, Esq., J. P. Unknown amount.			
5	" Mrs. Eliza McCauley		10	6
6	" Galba Bright, Esq	2	2	0
7	" Mrs. Betsie Mannah	2	0	0
8	" C. A. Pratt, Esq	2	2	0
9	" Mrs. Elizabeth Cummings	3	3	0
10	" C. E. Allen, Esq	1	0	0
11	" Mrs. Colenso Bishop	2	1	0
12	" E. F. Thompson, Esq	2	0	0
13	" Mrs. Matilda Williams	2	2	0
14	" T. J. Rollings, Esq	2	2	0
15	" Mrs. P. H. Lewis		10	6
16	" Geo. P. During, Esq	1	1	0
17	" Mrs. Mary Clay	4	0	0
18	" J. T. R. Smith, Esq	1	1	0
19	" Mrs. H. J. Nelson	1	5	6
20	" Charles Johnson, Esq	3	3	0
21	" Mrs. E. Hotspur Benjamin	2	2	0
22	" Mrs. J. F. C. Bull, Esq	1	1	9½
23	" Miss Rosanna Cole	1	1	0
24	" V. W. Coker, Esq	1	1	0
25	" Mrs. Joshua Williams		10	6
26	" J. W. Mason, Esq	1	1	0
27	" J. During, Esq	2	2	0
28	" Dr. Snelson, General Supt., etc	5	0	0

Rev. J. J. Coker was appointed to escort the ladies. The public collection was then lifted by Rev. E. T. Martyn, Rev. J. F. Gerber, Bro. J. O. A. T. Decker and Bro. Patrick Dauphin, and the offerings by envelopes were made.

While the financial report was being made all sang:

HYMN NO. 4.

1 To Thee this temple we devote,
Our Father and our God;
Accept it Thine, and seal it now
Thy Spirit's blest abode.

2 Here may the prayer of faith ascend,
The voice of praise arise;
O may each lowly service prove
Accepted sacrifice.

3 Here may the sinner learn his guilt,
And weep before his Lord;
Here, pardoned, sing a Saviour's love
And here his vows record.

The Rev. Geo. Dave Decker then moved a vigorous and hearty "vote of thanks" to the president for having graced the occasion with his esteemed presence, which was seconded enthusiastically by Mr. Jas. A. L. Trice, American Vice Consul for Sierra Leone.

In presenting this motion, Dr. Snelson addressed most cordial expression of appreciative regard for the "Layers of Memorial Stones," for all the friends who had contributed by public collection or envelopes to the magnificent financial success of auspicious occasion, pointng out many present now who had on former occasions given help and inspiration to their efforts. He expressed the wish and prayer that God would continue to bless their hearts and homes; increase their market, trade and business, and finally that they all might eventually mount the chariot of the skies and go home to God and reign with Christ the Lord in that "House not made with hands eternal in the heavens."

Councillor C. C. Nicols made a brief and happy response to the rising vote of thanks, and "Praise God from whom all blessings flow," was sung.

Benediction by Dr. Snelson.

Refreshments were served at the "Emmanuel Mission House" by the following ladies of committee: Mrs. Madeline Carroll, Mrs. George, the mother of Isaac Augustus Johnson, our Sierra Leone, at Morris Brown college, Atlanta, Ga.' U. S. A., Mrs. Jane R. Cole, Mrs. Rebecca During, Mrs. Isabella Pricilla Decker, Mrs. Johanna Shower, Mrs. Eliza Williams, and Mrs. Winton; also at the beautiful residence of Mr. and Mrs. J. Taylor on Jones street by Mrs. H. M. Steady, Mrs. E. T. Martyn, Mrs. Jane Pratt, Mrs. Elgiva Leigh, Miss Augusta R. Wilson and the Misses Adella and Arnita Scales.

Among the many well-known and true-and-tried friends present were ex-councillor J. S. Labor, Esq., registered druggist, H. J. Nelson, Esq., Dr. J. T. Williams, United States consul, D. W. Richards Esq., the father of our James Pratt Richards at Morris Brown college, W. R. Johnson, Esq., W. B. During, Esq., and scores of others:

The financial results are as follows:

		£	s	d
1	From Layers of Memorial Stones	63	13	3½
2	From Public Collection	2	1	8
3	From Envelope offerings	11	13	10½
4	From New Zion Christain Endeavor	1	0	0
5	From Councillor C. C. Nicols, Deputy Mayor	3	3	0
6	From other sources	2	0	2
	Grand Total	£ 83	0	0

Thus in a single effort, we have realized four hundred and fifteen dollars to continue the erection of our

(Continued on page 4th.)

West Africa.

The Greatness of Country and People—Surprised at What is Seen—Black Men of America Come to This Place.

BY REV. CLAYBORN J. BYNUM, P. E. LOWER BUCHANAN, GRAND BASSA, CO., LIBERIA W. AFRICA.

April 1st, 1900.

EDITOR VOICE OF MISSIONS:

MY DEAR BISHOP:—Knowing as I do that there is so great a misunderstanding and such a wide difference of opinion in America about Africa I cannot rest silent, but seize my pen to give facts about the country. I have been in W. Africa two months. I have been almost everywhere worth visiting; not only in all the principal cities but in the back districts far from the coast. I have traveled in canoe on rivers for forty and fifty miles a day. Then afoot a cross the country, sometimes in an ox cart. In this way I became acquainted with the people and country. I have visited Hill, Moore & Co., at Arlington, thirty miles from Monrovia, up the St. Paul River. These gentlemen are immigrants, who came out here in 1880. They now own three thousand acres of coffee farm. Their homes are like King's palaces. Those men could easily raise seventy-five, or a hundred thousand dollars. Whilst in Monrovia I stayed with one Mr. J. W. Toles, one of the leading merchants, and a gentleman of wealth and refinement. Here, I learned to eat the dumb-boy and palm butter, from the great palm tree. From this great tree the people get wine, butter, nuts, cabbage, soap and soda. I may truthfully say that I know a little something at least of West Africa.

Now, what do I think of the country, climate and people? Well, let me confess, that I was amazed at my own ignorance of West Africa. I thought I knew something of West Africa, but I simply knew nothing. If any one had told me that I would have found such up-to-date cities as Conakry, Sierra Leone, Sherbro, Monrovia and Grand Bassa, I would not have believed them. If anyone had told me I should find such intelligent, thoughtful people, as I have seen by the thousands, in all of the cities—men of wealth and refinement, I would have thought that impossible. If anyone had told me I should meet such men as Messrs. J. E. Johnstone, Hill & Moore, W. J. Wade, J. W. Tole and others too numerous to name, I would have said that is absurd to expect to find men of such culture, such ability, in West Africa. Yet they are here. I have meet them, talked with them, and never before in the history of my life have I enjoyed such freedom. I feel and know that I am a man among men, for this land is the land of freedom, manhood and liberty. The climate is almost like that of the Southern states, especially that of Georgia, Florida and Alabama. The soil is one of great fertility, and if industrious farmers would come to this country and cultivate the soil half like they do in the Southern states they would very soon get rich. I have been out to the native farmers, who are uncivilized, and seen the corn, beans, peas, potatoes, squash, pumpkins, okra and all kinds of vegetables. Yet he only plants his farm and never works it, still he makes all he wants to eat, and a little to sell.

I know of no place in America, I have read of no place on earth, where the Negroes could do as well as they could here, if they had a little money, back-bone and grit.

Thousands of acres of the richest land can be bought for $2 per acre and will grow anything. As I travel for mile after mile, through this country, see rich vallies lying here idle, and then as I have thought of hundreds of poor Negro farmers in Georgia, who have tortured some poor little thirty acre farm almost to death for a scanty crop of corn and cotton, all of which he must turn over to Mas. John at the end of the year. Oh! that I had wings like the angel that Isaiah saw, and a voice like the roaring thunders, I would fly across the Atlantic and sound the truth of the greatness of this country in the ear of every Negro: That it is touched by the hand of God—it is a spark from the anvil of his omnipotence. A practical mandate. God made it and threw it upon its belted rim of fire and told it to play on its orbit and sing on its winged track around the King of day. He covered its vallies with pine-apples, bananas, and plums, its desert with branch or fountain, its plateau and towering hills with trees, flowers and grassy landscapes and said to its flora and fauna, bud and bloom and blush on forever.

As I stand on the shore of the Father's land, I hear and see the billowing waves of the seas—the thundering torrents leaping and screaming over the shoulders and giant bones of the eternal rocks, rolling on in their majesty and splendid trim as if impelled by the presence of God. Night and morn they sing the same song, and the summer seasons move at his command, keep his law and never sleep. Then I say it is time that our so-called big men, blatant stump orators, and those great big timber heads, who have never been to West Africa themselves and know nothing about it, are going up and down the country, literally stepping over the dead bodies of Negro men shot to death, sometimes without offense, and always without trial, telling those millions of poor ragged, hungry, worn out people, who have been working worse than slaves for more than a quarter of a century, and who are poorer now than when they were slaves, this is our country. This is the land of the free, wait! wait! You will be a great people here yet, and the Negros are gradually going from bad to worse when here is a great, rich republic, with thousands of acres of fertile land under a government that never has a lynching within its borders, a government that will let their votes be counted as cast, guarantees protection for life and property, in which the Negros of America could find happy homes, raise corn, cotton and everything else, and could find a ready market at a splendid price for all they raise. Cotton sells here for fifty cents per pound. This is not what I have heard, but what I have seen with my eyes. Here the poor natives, ignorant and uncivilized, have hundreds of cattle, thousands of goats and sheep, and if they would work one fourth as hard as the Negroes in America, they would soon have a competence.

I came to Africa as the central conviction of my life.

Yours for Africa,
CLAYBORN J. BYNUM.

Missionary and Military Affairs in South Africa.

Bishop Hartzell, who reached New York from his vast African field of labor has consented to make the following brief statement concerning affairs in South Africa:

"I am glad to comply with the request of the editor of the *Christian Advocate* to say a word concering the outlook of our missions in Africa. I think it can be safely said that Africa presents not only one of the most important, but one of the most hopeful mission fields of the world. Events of momentous significance to the whole continent are transpiring with marvelous rapidity. It is simply impossible to realize how true this is unless one travels through the great continent. It is literally true that new and great empires of political and commercial power are being developed. The continent is now practically divided, and its destiny is in the hands of England, France and Germany. The other smaller nations will adjust their policies in relation to these three great powers. A short time since a German officer brutally murdered a native girl servant, and was convicted by court-martial, who fixed a moderate penalalty. Emperor William refused to confirm the decision because the penalty was not sufficient. This illustrates how keenly anxious the chief governments which have to do with Africa are to do the just thing to the humblest people. The recent horrible treatment of natives on the Congo by Belgian soldiers is to be thoroughly investigated at Brussells. I have no doubt the guilty parties will be punished. There is a great desire on the part of the best governments in Africa to have missionaries come within their domains and do their work. Thousands of missionaries of the best type could be immediately put to work in Africa as fast as locations and their style of work could be adjusted. There is a universal sentiment in favor of industrial education, and the importance of self-support is being emphasized everywhere."

"My report to the General Conference for the quadrennium, I think, will satisfy the Church that the increased interest in Africa during the quadrennium will be fully justified by the results. In Liberia a new day has dawned both for the republic itself and for all types of efficient missionery work. The black men and women sent out from our schools in the South are doing splendid work, without a single exception. Many more could be used, and most of them supported on the ground by the people themselves.

"We have a great field in Angola, and several missionaries are at home on a well-earned vacation from their field. In Portuguese East Africa the most encouraging fact has been the development of native teachers and preachers. Property questions have been settled, and there is a wide open field, in the midst of several millions of a fine class of natives, where it is only a question of workers.

"The *Christian Advocate* has already made mention and given illustrations of the phenomenal grant of land and buildings in Mashonaland, Eastern Rhodesia. We have there a foundation on which to build a really great industrial mission for natives. I only wish the Church could realize the opportunities we have in that great continent.

"The war in South Africa will soon be over, and English supremacy will be unquestioned. With this will come English law in the administration of civil rights to white men, irrespective of race, language or religion, and also justice and greatly enlarged missionary effort among the natives. The better Boers themselves understand this perfectly well, and a remarkable fact, which does not seem to be understood, is that one-half of the Boers in South Africa are not with the Transvaal in its aggressive war with England.

"I return to the United States from my field of labor with larger faith in God and in humanity, and in the Methodist Episcopal Church as an instrument in the hands of God for the salvation of mankind.—*From the Christian Advocate.*

Far Reaching Decision.

THE FEDERAL SUPREME COURT REVERSED A MURDER CASE TAKEN UP FROM TEXAS.

Washington, April 16.—The Seth Carter case, familiar to the people of Texas, was decided to-day by the supreme court, and in a way that is of great importance to Texas and all the Southern States. The decision changes the whole practice of investigation in criminal charges against Negroes and their trial on criminal indictments. As is well known, Seth Carter is under indictment, charged with murder. He moved to quash the indictment, alleging that notwithstanding a quarter of the population of Galveston was composed of Negroes, no members of that race were included on the panel of the grand jury. The record shows that his counsel, Wilford H. Smith, a Galveston colored attorney, asked leave to introduce testimony to this effect, but the petition was denied. And also that the Galveston court over-ruled the motion without investigation.

The Texas court of appeals sustained the trial court on the ground that evidence had been offered by defendant on the point raised. Justice Gray, of the United States Supreme Court today holds that this was a false assumption, as such evidence had only been tendered. He says that by this tender Carter preserved his rights under the constitution, therefore the decision was reversed and the case remanded. The entire supreme bench assents and agrees with Justice Gray.

The opinion is expressed here by eminent jurists that this will have a far-reaching effect and means the successful appeal of every Negro found guilty of crime by either state or Federal courts where members of their own race are not included on both the grand and petit juries. Henceforth, in order to make convictions against negroes stick, members of that race must be included in all panels of grand and petit juries.—*From the Houston (Tex.) Post.*

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It will contain Home and Foreign Missionary news, and the progress being made by the African races and their descendents throughout the world.

Bishops, Presiding Elders, Pastors of Churches and their wives are agents, and no other without a certificate from this office.

Address VOICE OF MISSIONS, Atlanta, Ga., or Bishop H. M. Turner, Atlanta, Ga., no street or number being necessary. The VOICE OF MISSIONS has reached a circulation in America, Africa, South America and West Indies that leaves it without a rival.

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H. M. TURNER,
Editor and Publisher.

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The General Conference.

The late General Conference was in all respects, superior to any we have ever witnessed. While a great deal of disorder prevailed, in having from one to three score men on the floor, calling for the chairman at the same time, and a large quantity of excitement dominated, the legislation was wise and in the main showed wonderful discretion, not only in the election of three Bishops for our foreign fields, but almost in everything that came to pass. The body of delegates present, amounted to about four hundred and twenty or twenty one men. Visiting ministers, who came from considerable distance, made at least seven or eight hundred present, but we had a large hall to meet in which could seat about seven thousand, and it was rarely full. Great demonstrations were made over the arrival of Very Rev. M. M. Mokone and Rev. J. Z. Tansi. The general conference consisted of some very learned men, and was composed of Bishops, Presiding Elders, Doctors of Divinity, Presidents of Colleges, Deans of Theological schools, Grand Masters of Masons, Elders and Deacons, poets and laymen of wealth and influence. The greatest men, however, rarely or never spoke. There was too much confusion for such men to ventilate their plans and objects, but even the common men, and those who were too ignorant to know how ridiculous they appeared before the eyes of intelligence, were wise enough to vote for measures that would not injure the church. Dr. Snelson received a large number of votes for the Bishopric, in consideration of the sacrifice that he had made in West Africa for the last four years. Elder Fitzpatrick also received several votes for the Bishopric, but Snelson was regarded as too young for the office and Fitzpatrick was rather modest and they were both defeated by the stereotype candidates, who have been before the people a number of years, and were considered better fitted for the exalted office, by reason of age and a longer service in the work of the ministry. Snelson, however, will return to Liberia as Presiding Elder and pastor and Fitzpatrick will return to South Africa and take charge of the Capetown district.

Our African Bishops are men of rare merit and can do a vast amount of good, if they will go to the fields of labor and work with all their might and exalted powers, but if they do not; if they have no heart in Africa, and are not willing to lay down their lives for the redemption of that continent, when they jumped into the whirl-poll of chance and run for the office, knowing that it was possible they would be sent to Africa, they are deceivers, hypocrites, and have lied to the church and to God. Their exalted office has been obtained fraudently and they have cheated themselves into power by deception and nothing but the frown of God awaits them, and we shall call for heaven and earth to frown upon them and curse and blight and mildew and disgrace their positions in the church of God. We shall watch coming events and keep the church posted if we live, but the two men assigned to that field are true and honest as we believe and know.

Bishop Smith has quit a field and he must ride the ocean a great deal and wrestle with many a storm, but we are sure he will do it valiantly. God will protect him if he does his work honestly and make the ocean contribute to his health and vigor, but if he should slight his work, in any manner, shape or form, all we predicted for the African Bishops will be his fate. Also Rev. R. W. Leak has a hard place to fill. We thought Dr. Henderson was the better man for the position, as he had four years experience, but Leak is a great man, and when he gets the hang of his surroundings will be equal to any man in the church. We do not think that Leak will bear as much foolishness and double dealing as Henderson would. Men and women too, will have to do and not do, if they deal with him.

We predict for Brother Leak great success. As for Kealing and Hawkins, they are known to the church, and we will say nothing about either.

We shall give the new laws enacted as soon as they are published. The M. E. church are fighting over their members taking amusements. Our church is in advance of them on that score but not as liberal as some of them are contending for.

By all means read the views of Bishop Hartzell on the great possibilities in Africa, which we clip from the *Christian Advocate*, of New York.

Rev. W. J. White, D.D., and Lynchers.

A letter from Augusta, Ga., says that four hundred white men were in search of Rev. W. J. White, D.D., to lynch him about an article, which appeared in his paper, the contents of which we know nothing, as we were out of the State and only saw what the associated press said, which is almost invariably untrue when it relates to a colored man, but whatever Bro. White said, through his paper, or did not say, we are sure he by no means misrepresented the whites in his paper, like the whites misrepresent us in theirs. And then for four hundred men to band together to go and lynch a man seventy odd years of age, with every hair upon his head and all the beard upon his face grey, is proof positive that they were four hundred cowards. Dr. White is a gentleman, whom we have known for over forty years, and has done more for the race and for humanity than the entire four hundred cowards put together. Dr. White, we are certain, was doing nothing but playing the man and speaking for the race with which he is identified. Think of it, four hundred men going to lynch a little old man seventy odd years. Nobody but a set of worthless cowards would dream of such a thing But the day will yet come when emigration will be more popular than it has been. For the negro can no more live in peace with the whites than hell can live in peace with Heaven. Dr. White has fought us on African emigration, but what does he think now? Emigration or slavery confronts the negro.

Easter Sunday at Garfield, Ga., was observed at Mt. Zion A. M. E. Sunday-school with great solemnity. The little children raised four dollars for foreign missions with an avidity that was a surprise to all. Our church is working up on foreign missions as never before.

Secretary of Education.

Miss Hallie Q. Brown, the greatest woman connected with our race, and one of the greatest women that breathes the breath of life, came home from England with a view of running for Secretary of Education, at our late General Conference. But to defeat her, the same secretary who had held the position for the last four years, was re-elected by acclamation. The Secretaries of Education have only been an expense to the church for the past sixteen years, and if they have brought a dime to the church we have not heard of it, yet we have paid them twenty-one thousand and six hundred dollars. When the present secretary read his report, he did not account for five cents of money that had passed through his hands. Yet our preachers must work themselves to death to raise dollar money to pay these worthless incumbents. The office is a nuisance and the way it has been run, it is not worth a cent to the church. We are finding no fault of the men who have occupied the position, but of the brainless men who created the office. Had they elected Miss Hallie Q. Brown she would have brought thousands of dollars into the church at our next General Conference.

Africa Supplied with Bishops.

Our late General Conference, a grand and noble body of men from all parts of the world, made three Bishops for our foreign fields, which was a step in the right direction.

Bishop M. M. Moore, D.D., is now the Bishop of West Africa, including Sierra Leone and Liberia, where we have conferences already organized, and Bathurst on the Gambia, the Gold Coast and Lagos, where they are waiting for our church and conferences.

Bishop Moore is a great and grand man and a powerful preacher. We predict for him the organization of three more conferences on the west coast of Africa in the next four years. We judge that Bishop Moore will have his headquarters at Liberia instead of Sierra Leone.

Bishop L. J. Coppin, D.D., is the Bishop of South Africa. He will take charge of the South African Conference and the Transvaal Conference. He too has charge of Natal, Zululand, Basutoland and all that region, and will have his headquarters at Cape Town until further arrangements. The Bishop is a man of great learning, and as a preacher has few equals. He will organize a number of other conferences as soon as it is possible to do so.

Bishop C. S. Smith, D.D., is in charge of Canada, Bermuda, Hayti, Demarara and all the West India Islands. As a pulpit power he has but few equals. These three Bishops have been consigned to foreign fields.

Bishop James A. Handy, of Baltimore, has been elected president of the Missionary Board. His address is 1341 Carey street, Baltimore, Md. So we are relieved of our chief responsibility as President of Missionary Board and of the great work in Africa, in part. But as the President of the House of Bishops, we shall watch Africa with a jealous eye, and visit that section of the world again, if our health is restored. But if we should sicken and die, we have lived to see the day when Africa becomes a part of the list of church districts, and will never suffer for the want of a Bishop, as two have been assigned. Brothers Steady, Snelson and Curtis are pleased beyond expression at the idea of having a regular Bishop for West Africa, and predicts great things by reason of his election and assignment. Bishop Moore will unquestionably fill the bill, for he is an expansionist of the highest type. Brothers Gow, Mokone and Tansi as well as Elder Fitzpatrick, are pleased with Bishop Coppin for South Africa. Bishop Coppin will leave no stone unturned to make his work a success. His learned wife, however, who is somewhat feeble at present, will not accompany him when he first makes a trip, but will follow him, if she is able, at the most convenient opportunity. His wife is a woman of great learning and has graduated hundreds and hundreds of students. She has been at the head of the Quaker College for at least twenty-five or thirty years She is herself a graduate of Oberlin, and has but few if any equals.

After the Episcopal Committee had reported two Bishops for Africa and one for West Indies some of the newly made Bishops did not want to go, but after the Episcopal Committee had made their assignment, we believe all acquiesced and were willing to take their fields of labor. This was right in every particular, for any man or set of men who object to the will of the church and refuses to comply with the same, are bound to die or be disgraced. Bishop Coppin, however, we are glad to say, picked out his district at once and commenced to lay plans for its consummation. The General Conference, at the suggestion of Bishop Coppin, appropriated ten thousand dollars toward building the South African College.

We have been told that some of the Bishops regarded it a disgrace to be assigned to Africa, or their friends so regarded it for them. Dirty devils and consummate fools, where is the disgrace? We cannot believe the report true. One thing we do know, however, if any man thinks so he had better keep it as secret as death would keep it, otherwise the people of Africa would make it hot for him, and would refuse to allow him to preside over them as quickly as they would refuse to allow a snake. Such a man would not be worthy of notice or respect, and the Africans would respect him as they would respect a drunkard, thief or a liar, and we would indorse them in having no regard, respect or honor for such a monstrosity, for such a man would be a monstrosity.

Our Editors.

The Editors elected by our late general conference are as follows:

Rev. H. S. Johnson, D. D. Editor of the *Christian Recorder*. Rev. C. E. Taylor, Editor of the *Southern Christian Recorder*, and Prof. H. T. Kealing, Editor of the *Quarterly Review*. H. M. Turner still holds the VOICE OF MISSIONS, notwithstanding his late stroke of paralysis and his inability to write a line, but it is presumed he will get secretaries who can write while he blunderingly dictates. Turner is by no means the editor he has been and may never be again, but the church is willing to put up with him rather than that he should leave the VOICE OF MISSIONS. Editor Johnson was elected through tears of a contemplated defeat. We understand that he complained of all the Bishops being in opposition to his election. He almost told the truth, and while we have the highest respect for him and venerate his learning and ability, we hope he will stay in his office in the future and not use his office to run around to conferences so frequently drumming up votes for the Bishopric. We see no need of the Editor of the *Christian Recorder* or the financial secretary or the secretary of church extension running around to the conferences using their official influence more for self than for the church. We do see the need of the manager of our Publication Department, the Secretary of Missions and the publisher of our *Southern Christian Recorder* visiting the annual conferences as often as possible. As for the secretary of Education, we cannot say much about him until we see the new laws that have been made for his government. Under the old laws he had time to visit England and the ends of the earth but he failed to do it.

The Negro Has No Sense of Honor.

Honor is something that is foreign to the Negro preacher of our church or any other church that we have any knowledge of. If appointed or elected to represent any position of the race, or anything, however, stringent money matters may be, he must be paid. Several men who failed of any election at their Annual Conferences to the General Conference, sought an appointment to represent foreign work, and all, with the exception of one, demanded pay for his time and traveling expenses. At the close of the late General Conference, such was the clamor for pay, among the proxy delegates that were appointed to represent our foreign work, which they sought with eagerness and great vim, that the General Conference passed a law that there should be no more proxies in the future. The proxies having no eye to the honor of being a member of the general conference, killed the whole thing dead in the future. They were willing to drain any treasure of its last cent, so they might get pay for doing nothing. We think, however, there was one man who did not ask for any pay, but the proxy delegates, who demanded pay for their time and services, did nothing, as we know of to help the missonary fields. Some of the very men whom we appointed, voted against us. White men will go from this country to London, Paris and even Australia, and regard themselves paid for the honor of the position. Money is no consideration, compared with the honor of being a representative, but our poor race wants pay for everything, pay to go to a convention, pay to attend a missionary meeting, pay to represent a project at some conference. In other words their song is, about everything "pay me, pay me, pay me. I want pay, pay me and honor me too, pay me, pay my wife, pay my children. I don't care who is robbed, pay me. I may break up the treasury, but pay me, I may ruin the enterprise, but pay me. Pay me to serve God, pay me to get to Heaven, pay me to escape hell. Pay me."

The Africans, since the close of the General Conference, are traveling over the country and inspecting its fertility and visiting a number of our churches and congregations. Rev. M. M. Mokone, Rev. J. Z. Tansi and Rev. Francis Gow, of South Africa, are going in different directions and Rev. H. M. Steady, Attorney-General Haynes and Rev. L. C. Curtis from West Africa, are also traveling in different directions.

General Conference Legislative Watchmen,

While there were many able legislators at the General Conference and men who gave special attention to this and that question about which they were personally concerned, and frequently other questions involving the reputation or destiny of the church, there were some who were always in their seats and watched everything, and meddled with every question, good, bad or indifferent. They seemed to be so many hawks sitting around watching every movement the fowls were making and allowed nothing to pass them. We mean such men as Rev. R. H. W. Leak, Rev. Allen Cooper, Rev J. I. Lowe, Rev. J. A. Johnson, Rev. W. H. Heard, Rev. W. H. Mixon, Rev. W. D. Cook, Rev. W. D. Chappelle, Rev. B. A. J. Nixon, Rev. P. W. Jefferson and a few others who seemed never to be absent from their seats. There were other good and great men present, but sometimes were absent when an important question was before the house.

Missionary Bishops.

We asked and urged the General Conference to give us two missionary bishops for Africa—one for the West coast of Africa and one for South Africa; but the old stereotyped candidates defeated us by their constant appeal to the members of the missionary committee by saying, "We don't want any bob-tailed Bishops; we have never had anything like it in our church." We might have found men by the score who would have taken a thousand dollars or the pay of a general officer, thirteen hundred and fifty dollars, or fifteen hundred dollars at most, and thus saved to the church and our struggling people thousands and thousands of dollars, and would have gone there and remained among the Africans the full time allotted; but the old stereotypad candidates had it otherwise. Some were elected and a large number were defeated and thousands of dollars will have to be paid out where there was no use under heaven. The Church of England has missionary bishops and so has the Greek church, Episcopal church, the Roman Catholic church and the M. E. church; but we were so important that we must have none.

Bishop J. A. Handy, D.D., the president of the Missionary Department, while somewhat in years, is a great man, and has been a friend of African civilization for over forty-five years. He began to fight for Africa when he was quite a young man, and has been denounced in unmeasured terms for his fidelity to our people over there. He is full of the missionary spirit and the expansion of our church. His wife is a great woman also and will work for foreign fields as never before, though she has been vigilant on that line for a long time. She is a young woman of fine parts, and will be of great service to her exalted husband.

An effort was made at the General Conference to unite the Parent Mite Missionary Society and the Woman's Home and Foreign Missionary Society and make one body of the two. But the Southern delegates to a man opposed it, and a great many of the Northern delegates also. They said as the M. E. Church had two and the M. E. Church, South, had two, and the Presbyterian Church had three, they could not see why the A. M. E. Church could not have two also. The Parent Mite Society is a great deal older and better organized, but the Woman's Home and Foreign Missionary Society will in process of time take its place among the leading missionary workers in our church. Bishop Arnett attempted to abolish the Woman's Home and Foreign Missionary Society in Michigan and turn it into the Mite, and killed the whole thing; so it was reported. The better plan would be for the Bishops to recognize whatever society they find in their districts, as they are all working for the same object and to accomplish the same purpose.

Bishop Gaines has South Carolina and Alabama constituting his district. This is a new arrangement, which relieves the Bishop of the Sixth Episcopal district of more than he can attend to. We did not covet Georgia or Alabama and would have gladly accepted of another district or superanuation either. But the Georgia brethren thought as we had become paralyzed and greatly disabled in the State, that she should hold on to us until we got well or died one. This was very charitable, to say the least.

Foreign General Conference Delegates.

At the late General Conference which has just adjourned a week or so ago, out of four hundred and five delegates the following were present:

Rev. H. M. Steady, Sierra Leone.

Rev. L. C. Curtis, Liberia.

Attorney-General Haynes of the Liberian Republic.

Very Rev. F. G. Snelson, Ph.D., who has been in Africa four years, was present from the West coast of Africa.

Rev. Francis Gow, of Cape Town, South Africa.

Very Rev. M. M. Mokone, of South Africa.

Rev. J. Z. Tansi, of South Africa and Rev. J. E. R. Franklin, of Anna Catharina, South America, and Rev. Reuben A. Sealey, Barbadoes, West Indies.

Rev. J. E. Dorce, of Hayti.

Rev. Mr. Richards, of Bermuda, Islands, and a delegate from San Domingo, whose name we do not remember and those from Canada and elsewhere.

Booker T. Washington, LL.D., lectured before the General Conference just before it closed and made a profound impression. Mr. Washington is a great man and is doing a great work.

Following are the Assignment of Bishops to Their Fields of Labor.

First District—Bishop Derrick, Philadelphia, New York, New England and New Jersey conferences.

Second District—Bishop Lee, Baltimore, Virginia, North Carolina and West North Carolina conferences.

Third District—Bishop Arnett, Ohio, Pittsburg and North Ohio conferences.

Fourth District—Bishop Grant, Indiana, Illinois, Iowa and Michigan conferences.

Fifth District—Bishop Shaffer, Missouri, Kansas, North Missouri, Colorado and Puget Sound conferences.

Sixth District—Bishop Turner, Georgia, North Georgia, Macon, Ga., Southwest Georgia and Atlanta conferences.

Seventh District—Bishop Gaines, South Carolina, Columbia, Northeast South Carolina and Central Alabama, Alabama and North Alabama conferences.

Eighth District—Bishop Tyree, Arkansas, West Arkansas, East Arkansas, South Arkansas, Mississippi, Central Mississippi, North Mississippi, Northeast Mississippi conferences.

Ninth District—Bishop Tanner, Tennessee, West Tennessee, Kentucky, West Kentucky, Louisiana, North Louisiana conferences.

Tenth District—Bishop Salter, Texas, West Texas, Northeast Texas, Central Texas, California, Indian Territory and Oklahoma conferences.

Eleventh District—Bishop Handy, Florida, East Florida, South Florida Central Florida conferences and Bahama Islands.

Twelfth District—Bishop Smith, Ontario, Nova Scotia, Brunswick. Bermuda, West Indies, Cuba, Porto Rico, South America, Hawaii and the Philippines.

Thirteenth District—Bishop Moore, West coast of Africa, including Sierra Leone, Liberia, Gold Coast and Gambia.

Fourteenth District—Bishop Coppin, South African, Transvaal and South Africa conferences.

The African Migration Society has an advertisement in this paper that everybody would do well to read. We mean the International Migration Society. We regret the death of Mr. E. B. Cottingham, who departed this life on the 10th of April. A reorganization of the society will be made at once.

In the death of Rev. R. M. Cheeks, D.D., which took place at the Gendral Conference in Columbus, Ohio, the church has lost a great man. He was zealous for the church up to his last moment on earth. The General Conference elected him to his old position as editor of *The Southern Christian Recorder* by acclamation, which was very gratifying to him. He leaves an accomplished wife to mourn his loss, with no children.

We have published in the past the notices of those who propose to straighten the hair of colored people and to whiten their faces, merely as an accommodation to the advertiser, but we hereby give notice that we shall do so no more. What does the negro wish to be like the Buckra for? They are the meanest, the most brutal and the most infernal people in the world, and if the black man or woman wishes to be like them they must find other channels for the information besides the VOICE OF MISSIONS. The devil is a white man, and we shall not use our paper to make the members of our race look like the devil. So send us no more of your notices and cuts.

At the annual commencement of Morris Brown College the following named ministers were honored with the title of D.D.: Rev. A. A. Whitman, D.D., Rev. C. C. Cargile, D.D., and Rev. L. H. Smith, D.D. Dr. Whitman has had the title of M. D. for a number of years, but was not D. D. until now.

While over four hundred delegates were out at the state house having themselves photographed one afternoon, three or four days after the General Conference opened, low and behold Rev. Mokone and Rev. Mr. Tansi, of South Africa, unexpectedly walked up, having but a few moments left the cars which brought them from New York, where they had disembarked from the ship that brought them to this country. The delegates for a time paid no attention to them, not supposing they were strangers. But when they were told they were foreign delegates from South Africa, they went almost wild. Cheer after cheer rent the air and a great demonstration was held in honor of their arrival.

Officers Elected by Our Late General Gonference.

Rev. Evans Tyree, D.D., Bishop.
Rev. M. M. More, D.D., Bishop.
Rev. C. S. Smith, D.D., Bishop.
Rev. C. D. Shaffer, D.D., Bishop.
Rev. L. J. Coppin, D.D., Bishop.
Rev. R. H. W. Leak, D.D., General Manager of Publication Department.
Rev. H. T. Johnson, D.D., Editor of Christian Recorder.
Rev. W. D. Chappelle, D.D., Sabbath School Secretary.
Rev. P. A. Hubbard, D.D., Financial Secretary.
Rev B. F. Watson, D.D., Church Extension Secretary.
Bev. C. E. Taylor, Editor Southern Christian Recorder.
Rev. John R. Hawkins, A. M., Educational Secretary.
Prof. H. T. Keating, A. M., Editor of the Quarterly Review.
H. M. Turner, Editor and publisher of VOICE OF MISSIONS.
Rev. J. D. Jenifer, D.D., Secretary Preacher's Aid Society.

The old Bishops are as follows:
Bishop H. M. Turner.
Bishop W. J. Gaines, D D.
Bishop B. W. Arnett, D.D., LL D.
Bishop B. T. Tanner, D.D.LL.D.
Bishop A. Grant, D.D.
Bishop B. F. Lee, DD., LL.D.
Bishop M. B. Salters, D.D.
Bishop Jas. A. Handy, D.D.
Bishop B. W. Derrick, D.D.

The Easter Contributors.

Dr. Parks has sent a large list of Easter contributors, to our missionary fund, but as they have come too late to appear in this issue of the paper, they will appear in full in our next issue. If any one wishes to supplement the amounts they have sent in they will have time thereby to do so, as we discover several have sent in very small amounts. Our missionary department cannot run at this rate. Bishop Handy the President, will be after them with a sharp stick unless better arrangements are made.

SUBDRAINAGE OF ROADS.

Water Should Be Kept From Below as Well as Above.

In order to have a good road it is just as necessary that water should not be allowed to attack the substructure from below as that it should not be permitted to percolate it from above. Especially is the former provision essential in cold climates, where if water is allowed to remain in the substructure the whole roadway is liable to become broken up and destroyed by frost and the wheels of vehicles. Therefore where the road runs through low, wet lands or over certain kinds of clayey

WATER DESTROYS ROADS.

soils surface drainage is not all that is necessary. Common side drains catch surface water, and surface water only. Isaac Potter says:

"Many miles of road are on low, flat lands and on springy soils, and thousands of miles of prairie roads are for many months in the year laid on a wet subsoil. In all such cases—and, indeed, in every case where the nature of the ground is not such as to insure quick drainage—the road may be vastly benefited by underdrainage. An underdrain clears the soil of surplus water, dries it, warms it and makes impossible the formation of deep, heavy, frozen crusts, which are found in every undrained road when the severe winter weather follows the heavy fall rains. This frost causes nine-tenths of the difficulties of travel in the time of sudden or long continued thaws.

"Roads constructed over wet, undrained lands are always difficult to manage and expensive to maintain, and they are liable to be broken up in wet weather or after frosts. It will be much cheaper in the long run to go to the expense of making the drainage of the subjacent soil and substructure as perfect as possible. There is scarcely an earth road in the United States which cannot be so improved by surface or subdrainage as to yield benefits to the farmers a hundred times greater in value than the cost of the drains themselves.

"Underdrains are not expensive. On the contrary, they are cheap and easily made, and if made in a substantial way and according to the rules of common sense a good underdrain will last for ages. Use the best tools and materials you can get, employ them as well as you know how and wait result with a clear conscience. Slim fagots of wood bound together and laid lengthwise at the bottom of a carefully graded drain ditch will answer fairly well if stone or draintile cannot be had and will be of infinite benefit to a dirt road laid on springy soils."

MARYLAND HIGHWAYS.

Improved Roads Would Save $3,000,000 Yearly to Farmers.

Figures gathered by the state geological survey in Maryland as preliminary to the work of road improvement in that state show that of the 4,483 miles of public road in the state only 1,360 miles are improved. The road laws are not of a character to insure good roads and, as a result, the roads are badly located, badly graded, badly drained and badly surfaced, causing a very heavy tax on all hauling.

The average distance each ton of freight is hauled to or from the Maryland farms is 6.7 miles; the average cost is 26 cents a mile per ton, or $1.74 a ton for the whole haul. There are about 5,000,000 acres of farm land in Maryland, and there is about one ton of freight hauled annually per acre to or from each farm. The total cost, therefore, of this transportation is over $8,500,000 a year. The cost of hauling in New Jersey has been reduced one-half where the roads are improved. Therefore, by improving Maryland roads one-half of this sum could be saved.

Making a liberal allowance for the fact that part of the hauling is done over toll roads and that some of it goes over unimportant roads that could not be immediately improved, it is estimated that at least $3,000,000 a year could be saved by improving the main roads in the state. A similar estimate is reached by considering the reduction in the number of draft animals necessary and the saving in the wear and tear on animals, wagons and harness by good roads.

Macadam and Telford.

There are two general systems of roadmaking—the macadam and the telford. Macadam preferred a yielding foundation and laid broken stone directly upon the earth. According to the telford system large blocks were placed as a foundation on which to lay smaller crushed stone with a covering of gravel, sand or ashes.

Farm Values Enhanced.

It is claimed that the improvement of the roads in Alleghany county, Pa., has increased the value of farm property about 35 per cent.—Exchange.

Road Notes.

Gravel banks and mudholes should not be permitted to exist in the same locality.

In good weather prepare the highways to withstand bad weather.

"For the time being" is the most expensive way in which to mend a road. A road well tended is always mended.

Pay up for the Voice, pay up, You know you owe. Why don't you poy up? All honest men pay their debts, and all honest women pay what they owe. If you fail to pay for the Voice of Missions, when we give you so much for so little, it's an evidence that you are dishonest, and you will never get to heaven or have any good-luck in this life.

Notice.

The 37th Annual Meeting of the Trustees of Wilberforce University will take place on Tuesday, June 12th, 1900. Members intending to be present are requested to notify the undersigned, that arrangements for their accommodation can be made. Commencement exercises the Thursday following.

Each member is most respectfully asked to bring his dues, ($5.00.)

Fraternally,
HORACE TALBERT, Sec'y.

PAY UP,

PAY UP!

With this issue we shall stop sending the paper to those persons who will not pay up. Some owe us shameful bills. We will give part of the names of just a few, to let others see how

The Voice of Missions

has been treated. For instance, there is Rev. Johnson, who owes us nineteen dollars and twenty cents; Rev. Banks, who owes us twenty dollars and ten cents; Rev. Carey, thirteen dollars and fifty cents: Rev. Henderson, fifteen dollars; Rev. Carew, eighteen dollars and twenty-five cents. These are all the names we will mention this time, but we have bills ranging from two dollars to twenty-four dollars and twenty-five cents. While some pay up regularly, others let their bills get so high that they never pay. We cannot take our salary any longer to settle other ministers' accounts.

Come to Time,

brethren. Treat us honestly, and we will give you a

LIVE PAPER.

We have made the paper as cheap as dirt, with more original matter than any other paper.

H. M. TURNER.

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Fourteenth District, R. H. Ngcoyiya.

The Nicaraguan Canal Discussed.

President Huntington of the Southern Pacific has taken a strong stand against the Nicaraguan Canal project. We copy from a recent issue of the Railway Review, remarks in support of his position, made at the annual banquet of the Galveston (Texas) Chamber of Commerce, which will be found to contain important facts and figures bearing on this subject. His remarks are as follows:

I am going to say a few words about the Nicaragua canal. Maybe you are all in favor of it, as I am told it has a great "pull," as the politicians say, although just why I do not know. Perhaps I am going to make myself very unpopular with you on account of my ideas regarding the Nicaragua canal, but you will, I know, give me the credit of doing a citizen's duty in daring to say what I think about this much-mooted project. The time to argue, to expostulate, to protest, is before a thing is done, and not afterwards; and it is not only the right of every citizen to say what he thinks about the Nicaragua canal, but it is his duty to do it, and do it now before the government shall take a decisive step and become committed to a definite future policy.

It is assumed by those in favor of the canal that 4,000,000 tons will pass through it annually at a toll of $1.55 per ton, which is about the rate now charged on the Suez canal, and that, therefore, the income of the canal would be $6,000,000. Taking the low estimate of these friends of the measure, that the canal would cost $140,000,000, simple interest on which at 4 per cent. would be $5,600,000, adding to this the cost of maintaining and repairing the canal and its two harbors, and of operating it, which could not well be less than $5,000,000 per annum, and you have altogether $10,600,000 per year to be met by an income of $6,000,000. Taking my own estimate of $250,000,000 as the cost—and I have a good deal of respect for my own estimate in a matter of this kind—you have $15,000,000 per annum as the charge against this canal, as against an income of $6,000,000. Statisticians outside of congress and the government figure the probable tonnage as low in some cases as 300,000 tons a year instead of 4,000,000 tons.

But even on the violent assumption that toll should be charged on the tonnage passing through the canal sufficient to pay this $15,000,000, let me tell you that the railroads of this country can be contracted with to take the same tonnage by rail between New York and San Francisco and deliver it in less than half the time, insuring the goods besides, for that same or less sum.

Some people, however, are in favor of disregarding entirely the question of commercial value—that is, of getting returns on the vast investment—and making it a free canal; but why the American people should saddle themselves with an enormous burden of this kind, the chief benefits of which are to inure to foreign nations, which own 95 per cent. of the tonnage of the seas, is beyond my comprehension; and, if you reflect upon it, I think it will be beyond yours.

As between the Suez and the Nicaragua canals, the business between western Europe and eastern Asia would naturally go the way of the Suez canal, which is the shortest line. . . . There is no railroad to compete with the Suez canal, which connects great commercial and industrial nations; whereas, an American Isthmian canal would connect two vast unproductive oceans. The signs of the times are that some of the great schemes of railroad building in Asia will be carried through, and, if a single railroad as effective as any one of the transcontinental lines which connect the Atlantic and Pacific coasts of the United States should be built to compete with the Suez canal, it would at once take from the waterway the entire carriage of passengers, mails, express and perishable goods, and high-cost freights generally, leaving to it only the lower-class freights, the insurance on which is small, while the time is not important.

Of course it would be somewhatt different in handling the business eastward between Asia and the east coast of America, for it would have to be put into ships, and the shi snot controlled by the Americanprailroads would hold the tonnage as long as they could, which would, of course, send some ships through the Nicaragua canal, as in following that route they would hold the business from start to finish; but in doing this they would steer clear of our west-coast cities, and this would do much harm to those towns, and they would find when too late that they were on the shun pike and not on the main line.

Neither the Panama nor the Nicaragua canal is on the line of any great independent commercial movement. They are merely points at which certain ocean-steamer lines would touch. The total tonnage passing the Suez canal the first six months of 1898 was nearly 5,000,000 tons, and of this only some 1500 odd tons, or 3-100 of 1 per cent. was American! For that same period the tonnage entered at ports of the United States from foreign countries amounted to nearly 21¾ millions, and only 16 per cent. of this was American. It would certainly seem that we, as a nation, could better afford to work up our merchant marine to respectable proportions by all the legitimate and liberal means in our power before we entered on the construction of a canal, 90 per cent. of the benefits of which, if any, would inure to ships of other nations. The Sues canal has an advantage over the Nicaragua route for the trade between western Europe and Manila.

They tell us that the Nicaragua canal is a military necessity, but I think not, and, in fact, think the arguments against it on military grounds ought to be convincing. With such a canal open to all nations of the earth, in time of war none of them would have an advantage over the other. All the great nations of western Europe could send their ships of war through it so as to reach our western coast, say, in 25 days. Without the canal they would have to send their battleships around Cape Horn or go through the Straits of Magellan, occupying, say, 60, and the enemy could prevent our using the canal the same as we could prevent their using it, so that it would seem to me that the best thing to be done in time of war would be to blow up the locks in order that no ships could use the canal. Our government could contract with five railroads, or, for that matter, with any one of the five, to transport all the men and munitions of war that they would need in any six months across the continent to San Francisco in 40 days, and could transport a million of men in ten days if the need should be great.

Few people understand the difference between one railroad's competing with another, or its competing with sea commerce. All the fixed and current expenses of a railroad must be paid out of the business that, you may say, belongs to the rail. The fixed expenses of a railroad are the great expenses. Any of the through lines between New York and San Francisco probably represents in its total cost a billion or more of dollars, the interest on which, at 4 per cent, is 40 millions of dollars. The taxes are probably five millions. There are not less than 80,000 men employed, and all this belongs to the fixed expenses. Now, when we compare with the seas, the railroads figure that, if they can make, say, on running a train through from New York to San Francisco $100 of clear net money over the actual cost of the movement of the train, they will take the business on the theory—which I think is a true one—that it adds $100 in net money to their income, which helps out the local business to that extent.

The Morn of Creation.

About four thousand and four B. C.
There was a mighty jubilee;
Then He who has resistless might,
Spoke out saying "Let there be light."
At this command the light appeared,
And chaos earth no more besmeared,
But as a criminal crept away,
The sun became the king of day.

The morning stars began to sing,
Tall angels charming bells did ring;
Great waters through earth's bosom rushed,
The seas were glad, aurora blushed.
Small worlds that like gay fellows run
Races around the setting sun,
Their instruments did gladly tune,
Made music and aroused the moon.

The cataract picked up a voice,
Broke its silence, exclaimed "Rejoice";
The reptile crept upon the earth,
Freely proclaimed creation's birth;
The lion raged, the donkey brayed,
The ants upon each other preyed,
Niagara's flood out freely poured,
Gay birds into heaven soared.

Grasshoppers jumped from place to place,
Elephants occupied great space;
Deer, camels, horses and in short
Animals of every sort
Looked about as if to say,
"The world looks pleasant and gay,
Such day before we never seen,
Who laid this fine carpet of green?"

Behold! the mighty crowning piece
Of God's great work, last but not least,
While mamel rule was in the land,
Came forth at once and took command;
Yea, everything was full of glee
And praised the allwise Deity,
Whose constant love and might hand
Upholds all nations, every land.

Look back with pride and hail the morn,
On which humanity was born;
Exhalt, extoll the Architect,
Who with stars did heaven bedeck,
To shine as diamonds in the sky
So that earth's fleeting passers-by
May think of how all things were born
From nothing on that glorious morn.

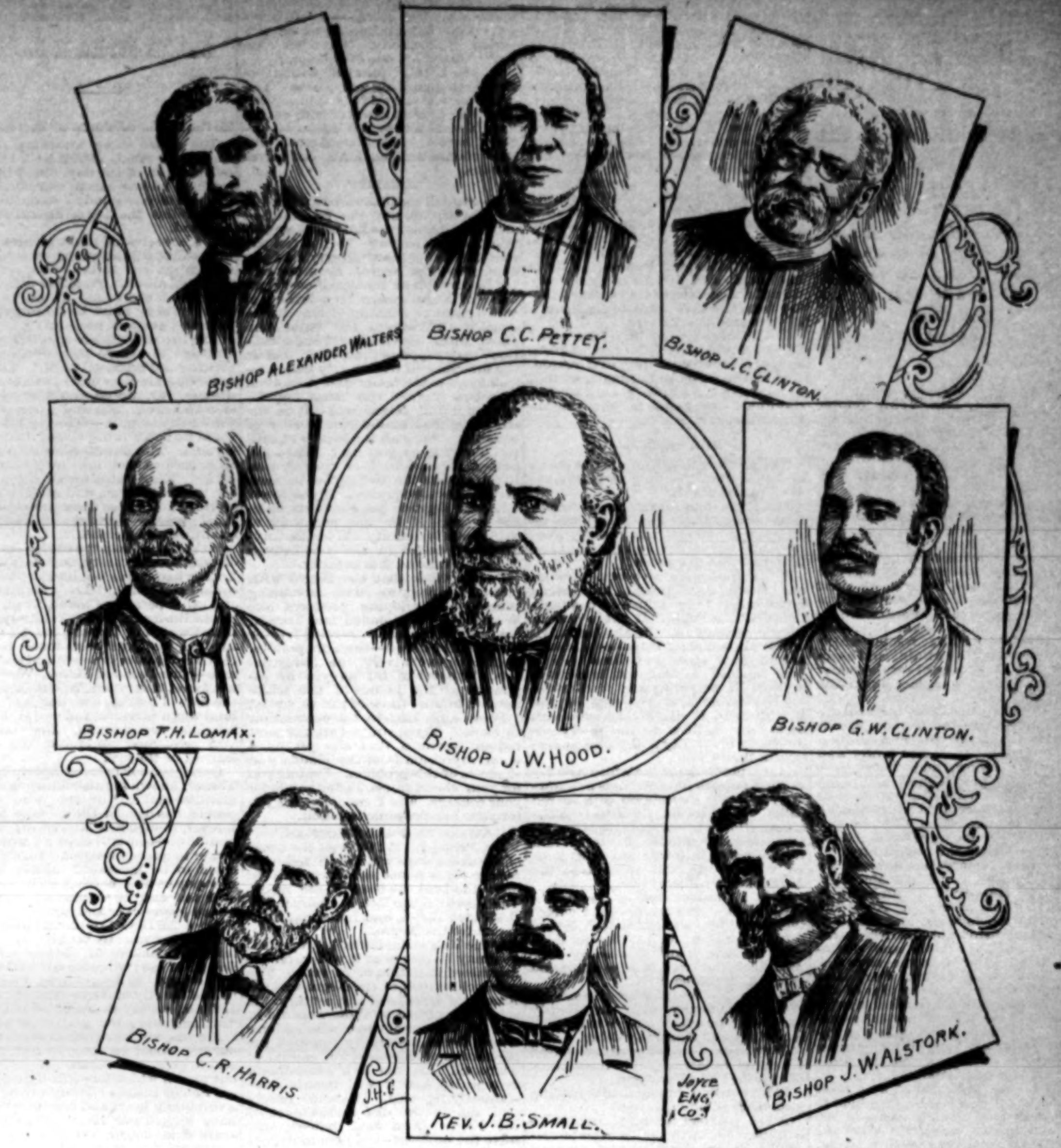
The above beautiful apostrophe on the "Morn of Creation" was written by the gifted young bard, Rev. D. J. Fleming, Missionary of the A. M. E. Church to Cuba. Rev. Fleming as a young man of only twenty-six years and is filled with an ambition to do all the good he can.

What White Men Think of Us.

It is necessary for the race to understand what Southern white men think of us and what they propose as a solution of the race question. The *New York Age*, of Thursday, May 17, will contain a full report of the Montgomery conference, filling two pages, including opinions of the New York daily papers, articles by John E. Milholland, Booker T. Washingington, Judson W. Lyons, P. B. S. Pinchback and others. Single copies can be obtained by sending 5 cents to *The Age*, 4 Cedar Street, New York.

The *San Francisco Examiner* says the following of the tree-planting system in use by the Atchison, Topeka and Santa Fe: "Along the extension west from Stockton, as well as at other points on its system throughout the West, the Santa Fe is planting trees under the advice and direction of the Division of Forestry at Washington. The object is to raise tie and pole timber for the company's use. It was about fifteen years ago that the company first planted some 1,500 acres with catalpa sprigs. The cost was $130,000. In about eight years more it is estimated that this tract of land will have produced $2,700,000 worth of posts, ties and poles. The high price of lumber material for railroads is said to be becoming a very serious matter. For years past the annual rate of timber depletion for the needs of railroads has been over 1,000,000 acres. The price will therefore continue to increase rather than diminish unless the roads begin to raise timber for their own use. Considerations of this nature have caused the Santa Fe to establish a forestry department of its own. In the marsh lands west of Stockton the Santa Fe is planting yellow willow trees."

The municipal legislators of Denver, Col., seem to be a very progressive body, in fact, much ahead of the times. They recently passed an ordinance requiring the prevention of smoke in such a manner that the inventive genius of the age has not yet been able to compass. The judiciary of the State declared the act unconstitutional.



BISHOPS OF THE A. M. E. ZION CHURCH AS THEY APPEAR IN THEIR ROBES.

PICTURES FOR SCHOOLROOM WALLS.—The average schoolroom has four walls. These should be utilized to the best purpose. Windows and doors, blackboards and book-case of necessity occupy a part of this wall space; but in most rooms much space remains that can be filled or left empty as the teacher, superintendent, or school authorities decide. Should any one or more of these three parties be impressed with the importance of placing good pictures, busts, or other silent educators of their kind before the pupils, the walls become an influence of perennial blessing to the school, lifting it out of the dull, often repulsive, atmosphere of a commonplace that is poor and cheap into another widely different, because suggestive of refinement and pleasure, of strength and beauty. This the pupil does not understand; nor does he reason about it. He feels it. The school becomes a more attractive place to him, and he is the better for it. The teacher is also the better for it. The cost is little, the profit great.—*American Journal of Education.*

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THE WONDER OF THE AGE IS THE

African Limbless Cotton

Grown by REV. I. N. FITZPATRICK Near Opelika, Ala.

This Very Prolific Plant Yields from One to Five Bales to the Acre.

The fibre is said to be one of the finest in the world, and is worth nearly twice as much as the ordinary cotton. The stalk grows from 4 to 14 and 15 feet high, has from 40 to 250 bolls to stalk, and more at times, according to richness of the soil and seasons. The following are a few of the TESTIMONIALS of those who bought the seeds from Rev. Fitzpatrick last fall:

MT. MEIGS, Ala., Oct. 1, 1899.

REV. I. N. FITZPATRICK:

Dear Sir:—From the two pounds of African Limbless Cotton seeds that I bought of you last fall I have gathered a bale weighing 500 pounds. I only planted 20 rows an acre long. Would have made more to the acre, but was injured by the storm and drought. I am certain that if the cotton is planted earlier, and with favorable seasons, that it will yield more to the acre than you said it would. Yours very respectfully, SHEPPARD MURDOCK.

PIKE ROADS, Ala., Nov. 1, 1899.

REV. FITZPATRICK:

Dear Sir—I am delighted with your cotton, and think that it will do more than you represented it to do. I bought one pound of seeds from you, and made one bale of cotton weighing 400 pounds; and I have already sold $50 worth of seeds. Those who saw the cotton growing engaged the seeds before I picked the cotton. I can sell a ton of seeds if you can spare them. Write me. Yours, Etc., J. B. BLACKBURN.

We have scores of letters, such as the above, from parties we sold seeds to last fall, and would gladly gvie names and postoffice addresses, but it would make this circular too large to be convenient.

CASH RATES FOR THE SEEDS

Peck (will plant 2 acres dropped in 8-foot rows)	$2.50
Half bushel	4.75
One bushel	9.00

If you wish to secure the seeds for another year, act at once, as many wrote me this spring too late to obtain them. Direct all letters to me, Box 165, Opelika, Ala. Yours truly, I. N. FITZPATRICK.

During my absence in South Africa, my wife, Mrs. I. N. Fitzpatrick, at Opelika, will answer all letters and fill promptly all orders.

ABRAHAM LINCOLN.

After looking upon the picture of this great and good man the writer was prompted to pen the following beautiful lines:

This man whose homely face you look upon,
Was one of Nature's masterful great men;
Born with strong arms, that unfought battles won;
Direct of speech and cunning with the pen.

Chosen for large designs he had the art
Of winning with his humor and he went
Straight to his mark, which was the human heart;
Wise, too, for what he could not break, he bent.

Upon his back a more than Atlas load,
The burden of the Commonwealth, was laid;
He stooped, and rose up to it, though the road
Shot suddenly downward, not a whit dismayed.

Hold, warriors, councilors, kings!—all now give place
To this dear benefactor of the race.

R. H. Stoddard.

The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

Lowell in his Commemoration Ode.

One Little Seed.

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then it's fashion's old.

"The violet is very well,
But not a flower I'd choose;
Nor yet the Canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers beside;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed;
Until it woke one summer hour,
And found itself a weed.—*St. Nicholas.*

"Winds and birds,
And flowers, and those who love them,
Will tell us, each in its own way,
Things sweet and strange—new and yet old
As earth itself, and yearly told."

The Passing of the Schoolma'am.

The schoolma'am is an unpremedited evolution. No girl anticipates this as the goal of her career any more than a man plans to become a drunkard.

Both come about by gradual habit, and somewhere in their paths you will find despair with a capital D.

The schoolma'am is almost limited to the feminine race, because this is the race that accepts to-day as it is, and hopes to-morrow will be better; that fails to take in the perspective, and see that the present is actually tending toward a future which, unless there come a change, will be very much like the present.

A man, somehow, seems to know this, and he plunges into prepation, regardless of home obligations, debt, or any other obstacle. His life in the schoolroom is apt to savor of other life, and he does not belong to this genus.

The schoolma'am is straight and slim and stiff. Her eyes are sharp and restless, looking for mischief. Her lips fit tight together, and her hands fit better on books and chalk than on other hands or babies or anything soft. She wears one dress a very long time, and her shoes are large and ugly.

She says "good morning James; good morning Katherine," when Jack and Katie pass her desk, and she is very proper.

You have all seen her, but perhaps your children never will, for she is passing.

Why is she passing? Is it the times? Yes, the times.

The blessed "now-a-days," so much displayed, is contributing countless things that work great silent changes, and among them is the supplanting of submissive faith by expending activity.

That feminine quality seems of less use than formerly, and is being superseded by this masculine trait of eager, nerve-stretching, lifeusing energy.

The future is a large part of to-day, and a glad part. It is seen as a sure consummation, and is planned for.

The girl who plans to teach wants to. She takes in great draughts of learning, and of sunshine, and of people, and of lives.

She laughs and loves and lives. All this she takes into her teaching, and even then it is not all of her life.

She sees and thinks; she enjoys every day, and such days do not quickly add up into years.

To the lives within her charge, she is a pattern of living, worthy of imitation; a real person, in the world, and of it—not just a teacher.

Hers is a rich, full, buoyant life; strong alone, perfect, mated.

May she have come to stay!—*American Journal of Education.*

If any teacher knows any one who would likely be interested in reading a copy of the JOURNAL, if they will send us the name and address we will take pleasure in sending a sample copy.

The Negro Problem.

Shall He be Disfranchised or Shall We Separate.

There Are but Two Final Alternatives—We May Now Separate in Peace. If we Defer It, and the Negro is a Man, it May Cost Blood.

MONTGOMERY, May 9.—At the race conference today Hon. John Temple Graves, of Georgia, spoke as follows:

Permit me in the beginning, Mr. President, to express to the citizens of Montgomery and to this committee my high appreciation of the occasion they have made.

The intelligence that conceived and the energy that has assembled this non-partisan convention of representative Americans, in free and fearless conference upon the most vital of American problems, has rendered a service which will, I trust, be made manifest to the republic, to the south and to both races whose vital interests are involved. As a citizen I am impressed with the far-reaching results which this conference may attain, and as an individual I am grateful for the honor and the privilege of a place upon the program of today.

For twenty years I have been in constant protest against the complacent assertion that there was no race question in the south. Men of power and influence in my own and other states—politicians of prominence, skimming the surface of events—have soothed us with the assurance that there was no problem and that time and patience and folded hands would settle these great questions in the perfect way.

This Montgomery conference is the answer to apathy and to doubt. The best brain and blood of Alabama is the host of this assembly. A cabinet officer of flawless record and conspicuous statesmanship presides over its deliberations. Your able and distinguished governor welcomes us to this historic commonwealth. Our local greeting comes from the lips of the chief executive of the capitol city of the dead Confederacy. You have summoned from a thousand miles the imperial orator of New York to discuss with us the shadow which this problem casts upon the republic.

One of the profoundest and most learned lawyers of the south is here to tell us how this problem shames justice and defeats the law. We have with us the statesman and publicist, who filled the executive chair of West Virginia. A prince of literature, thinker, scholar and philosopher, guiding the destiny of one of the great thoughtful periodicals of the age, is here to speak to us, and you have just heard brave words and true words from a frank and gallant gentleman of North Carolina, who has grappled—a practical and heroic leader with an incident in this problem which made a mockery of government and a farce of law.

This day and this assembly establishes to the eye and to ear of the republic the existence of a race problem—serious, menacing and supreme.

The thinkers and statesmen of the old world would have recognized it long ago. Mr. Gladstone has said that its solution would be the crucial test of our civilization. Arthur Belfour, the rising hope of English statesmanship, holds it first among the problems of our national life. Bismark declared that the value of republics was at stake in our capacity to solve it.

The issue of races is not peculiar to America. It is the problem of the Anglo-Saxon peoples. It burns in India, in Africa and in America.

Nor is it a problem peculiar to these modern times. It is as ancient as the history of man. The Almighty reached down and solved it for the Egyptians in the model way when he led the captive Jews across the Red sea to the promised land. The patriarchs who were nearest to Omnipitence followed the divine example, and Abraham and Lot parted in peace—one for the Land of Canaan and the other for the well-watered plains of Jordan. Greece and Rome and the Asiatic empires solved their racial problems in a human fashion, by the red edge of the sword. The early Britons fell in another human plan by extermination. The British empire of today boldly proclaims the absolute supremacy of the superior race, and 150,000 white Englishmen lord it with absolute dominion over 250,000,000 dark-skinned Aryans—the fellow servants of their Christain queen.

GOD'S PLAN OF SOLUTION.

Man's views may differ and man's solution vary, but I call you to witness that on the one occasion, in which the skies were opened for light upon the problem of wrangling races, that the Lord God Almighty led the way through seas of difficulty to the definite end of—SEPARATION.

And if we today shall bow our minds as we bow our heads to the invocation of the chaplain and follow the ascription that looks for heavenly guidance, we have the plain example and the perfect way.

Mr. President, if I understand the spirit and the object of this assembly, it is my privilege and my duty to speak plainly here—to tell the truth as I see it—to follow the straight line of my convictions and to seek no merely politic agreement with public opinion and the popular view.

Within the plan and scope of this discussion the half hour allotted me does not permit me to do more than suggest in outline what I believe, in all humility, I should be able, with greater lititude, to elaborate in logical and unanswerable force.

The topic of the franchise will serve me as a base. The franchise covers the question. The negro's right to vote carries the right to political equality and makes the basis of his aspiration for social equality. I quote here the vital question of Professor Wm. H. Council, of the Industrial school of Huntsville, Ala.:

THE VITAL QUESTION.

"Will the white man permit the Negro to have an equal part in the industrial, political, social and civil advantages of the United States? This, as I understand it, is the problem."

These words come from a Negro—the wisest, the most thoughtful and the most eloquent Negro of his time—as discreet as Washington, a deeper thinker and a much more eloquent man. But for one hour of the Atlanta Exposition Council would stand to-day where Washington stands—as the recognized leader of his race.

This question, asked by Council, as the deliberate representative of his people, is the core of the race question. I adopt it as my own, and I ask that question here to-day.

THE ANSWER.

The answer to it is in every white man's heart, even if it does not lie openly on every white man's lips. It may be expressed in diplomacy; it may be veiled in indirection; it may be softened in philantropy; it may be guarded in politic utterance, and oftenest of all it is restrained by ultra conservatism and personal timidity. But wherever the answer to this vital question comes, stripped of verbiage and indirection, it rings like a martial bugle in the single syllable—"No!"

This may not be right, but it is honest. It may not be just, but it is evident. It may not be politic, but it is a great, glaring, indisputable, indestructable fact. I do not stop to defend it. I do not justify it. I do not argue it at all, but I state it as a truth that we may as well in the beginning look frankly and fearlessly in the face. North and South, the answer, wherever it is honest, is the same. I agree with Albion Tongee that there are not twenty thousand men in the Republic who can answer that question in the affirmative. Council knows the answer and states it with the courage of a man. Bishop Turner knows it; Bishop Holsey knows it; Blyden and Bruce and Taylor knew it; I think that Booker Washington knows it sadly in his heart, and I believe that every thoughtful gentleman who strips theory from the bare form of fact knows it—here and everywhere.

If this question could be answered in the affirmative, then one problem should be soluble in time and reason. But in the unspoken thunder of that remorseless "No" we must look further than expedients for the solution that we seek.

THE PROBLEM.

The problem that confronts us is one of tremendous meaning to both races—white and black.

It is a problem for our race, because there never has been and never will be a complete national unity and sympathy until this vexed issue is removed from national discussion.

It is a problem for us because it halts our material development. It frightens immigration from industrial competition with the Negro. It deters capital from investment in the shadow of an unsolved problem. It makes a standard of labor that prejudices all our poor against menial but honorable service. It is paralyzing agriculture on the farms and property in the suburbs and is driving all who can make the sacrifice to the safety afforded by proximity and police protection in the cities.

It is a problem for the white race because it poisons in the minds of growing youth the conception of a sacred ballot. It stabs our reverence of the constitution. It corrupts politics. It throttles independence of thought and freedom of political action and forces us, whether we will or no, into the ranks of one political party.

It is a problem for us because it weakens law and tempts justice from the jurors' boxes to the judge's bench.

It is a problem for us, because it divides the church and sets men of common faith and creed into separate and sectional divisions.

It is a problem for us because it grows in difficulty with marvelously increasing numbers and is magnified in vitality and danger by delay.

Every vital issue of civilization and development is wrapped in the shadow of this increasing problem.

It is no less a problem of appalling import for the Negro race.

It is a problem for him, because he can never—North or South—be received in equal social and personal relations with the families of the white race, and can never therefore be a social equal with the white man.

It is a problem for him, because he will never—North or South—be permitted to govern in any State or county even where he has a majority, and he can never therefore be a political equal.

If he can have then neither social nor political equality—and every fact and all theory and all instinct and every unbroken precedent declare that he cannot—then he can never under these conditions reach the full development of a citizen or a man, and his suffrage becomes a mockery and his liberty a farce.

It is a problem for the Negro because he can never compete with Anglo-Saxon civilization. His is the weakest and ours the strongest race on earth. Our majority is 60,000,000, and we have a thousand years the start of him. No race has ever competed successfully with the Saxon, and where is the hope for the Negro? In politics, in society, in industry, and in trade there is no well-founded hope for the inferior race. History, without a break and precedent without a variation, proclaims this to be true. There is not a line of light or ray of promise for him in either.

This is the core of my contention—the basis of my argument. All our splendid platitudes are wrecked on this stern fact. All our brave philanthropies beat out their beautiful lives on this inexorable truth: The negro fronts a hopeless and unequal competition!

There he stands, that innocent and unfortunate stranger. For his sake the one difference has widened between the sections of our common country. Over his black body we have shed rivers of blood and treasure to emphasize our separate convictions of his destiny. And yet as the crimson tide rolls away into the years we realize that all this blood and treasure and travail was spent in vain, and that the Negro, whom a million Americans died to free, is in present bond and future promise still a slave, whipped by circumstances, trodden under foot by iron and ineradicable prejudice! Shut out forever from the heritage of liberty, and holding in his black hand the hollow parchment of his franchise as a freeman looks through a slave's eyes at the impassable barriers which imprison him forever within the progress and achievement of a dominant and all-conquering race.

A STARTLING QUESTION.

On the social and political line:

Take Booker Washington. He is the type and embodiment of all worth and of all achievement in his race. His linen is as clean as yours. His fame is broader than the repute of any statesman in this hall. His character, stainless and unimpeachable, defies criticism. His patriotism is clear, his courtesy unfailing. What attribute of worthiness could you add to his equipment? And yet I challenge this conference with a proposition:

What man of you, gentlemen, philosophers, statesmen, metaphysicians, problem solvers that you are—what man of you would install this great blameless negro in your guest chamber tonight? If he were unmarried what man of you would receive with equanimity his addresses to your daughter or your ward? What man of you would vote for this proven statesman for governor of Alabama?

Would you do this now? Would you do it tomorrow? Would you do it in 10 years? When would you do it?

And why would you refuse to do it at all?

Search through all your logic for a reason. Explore all your themes for a cause. And when you fail to find in reason, in religion, or knowledge or justice, anywhere an answer, you will find at last the answer—IN HIS SKIN! Bleach that to the whiteness of your own, and you have solved the problem by a chemical solution. But until this leopard shall remove his spots, until this Ethiopean shall have changed his skin, you may tug in vain to draw out this leviathan of problems with a hook.

A RACE ISSUE.

When will we learn that this, is from first to last, a race question—an issue of race, and not politics, a thing of skin and not of section or condition? Straighten the hair and whiten the skin of the Negro, and the issue is closed. But the skin and the hair baffle all theories and mock every solution that seeks to harmonize elements inherently and incurably antagonistic. The history of races is the history of race antagonism and separation. It goes back to Babel and runs through Hebrew and Egyptian, Jew and Gentile, Turk and Christian, Maygar and Hungarian, the castes of India and the Spanish warfare against the Moors. It never yet ended in amalgamation or was settled in harmony. Never yet was peace found this side of division?

To treat this question with expedients is temporizing and useless. You might as well salve a broken limb with vaseline, or treat a cancer with catnip tea. This is a case for surgery—surgery heroic, but beneficent. The knife that severs the limb, but saves the life.

EQUALITY.

Do you tell me that social and political equality are not the resultant of civil rights, and the laudable aspiration of the Negro? Then I tell you that you do not know liberty, and you don't know the Negro. From the center to the circumference of every intelligent Negro's heart there is the pervading and consuming desire to be equal in all things to the white man above him. Environment and conditions may suppress the desire. But at the first pulse of real liberty this passion leaps to utterance and to action. It is the highest and most hopeful quality in the Negro race. It is the one thing that makes him worthy of equality. After all the issue is equality. Twist it as you may. Theorize, protest, it comes back to that at last. If you elevate the Negro you increase his chances for equality. If you lower him you degrade your own status in the world. If he has anything to work for it is equality. If he has anything to hope for in the civic heaven of his aspirations, it is equality.

Do you think that the Negro with increasing progress, with advancing education, developing products like Washington and Council, and Turner, etc., will be content to revolve forever in the inferior scale—to ignore politics, to follow exclusively the industrial arts, and never to lift his eyes in aspiration to the homes of the white man or to the offices of the republic?

Does any man in this convention think so? Then, sir, you are the most radiant optimist that has yet burst upon my vision from the clouds and shadows of this problem. I salute you for your cheerfulness, I admire you for your courage, and I condole with you for your inexpressible isolation.

THREE PROPOSED SOLUTIONS.

Mr. President, if I forecast the trend of the discussions which will follow, I foresee three remedies which will be offered to heal the issue of the races: The Repeal of the 15th amendment, a Restricted Ballot, and Industrial Education for the Negro.

If the 15th amendment be repealed, you may be sure that it will never be re-enacted in nation or in state. The enfranchisement of the Negro was the American mistake of the century. It is best recognized by those who did it, and the number of those who endorse it would not materially increase the population of this beautiful capital of Alabama. Let the 15th amendment be repealed, and it will remain substantially repealed. It means purely and simply the disfranchisement of the Negro. And this, indeed, will solve the problem—not honorably, not kindly, not wisely, but it will cut the core from the contention and leave the republic at peace. This is not my plan.

If the remedy be a restricted ballot, it will not heal the malady. A restricted ballot must be just and equitable. If it be evenly adjusted, it will disfranchise white men as it will disfranchise the Negro. And there will be conflict here. If it eliminates the lower element of negroes, it simply carries race antagonism to a higher plane, and the very process of elimination will advance the calibre, the self-respect and inevitably the self-assertion of the darker race. And there is certain conflict here.

Industrial education will not solve, but complicate, the problem. Will industrial education raise the moral status of the Negro when the academy and the classic school have failed? Will the education of the hand produce a higher type of citizens than the education of the mind?

Industrial education is moving faster among the white race than with the Negro. The supply of skilled labor from the white rank will be equal to every demand of the times. Carry every theory of Booker Washington to its full and perfect consummation, and you only make a new and deadlier competition between antagonistic races. The conflict heretofore has been social and political. You will carry it then to the material things. From the intangible things of pride and aspiration you transport it to the realm of the bread-winner, and you make the struggle fiercer in the material jealousies of trade. The battle of the loaf will be the deadliest battle of the races. When the "Negro makes what the white man needs," and the white man makes what the white man needs, the Waterloo of competition for the Negro is at hand, and not Napoleon himself can save the negro from the rout and destruction which must follow the clash of his powers with the invincible industrial race of the world. The whole theory, too, of this last solution rests upon the flimsy basis that the Negro will supinely consent to ignore politics, to disclaim social equality, to surrender at your bidding the inestimable rights which are his by the constitution, and giving over at your call the social aspirations which are inherent and inborn, will, in a mere slavish spirit of acquiescence sink into the inferiority to which you carefully invite him.

Pardon me, gentlemen, but this seems to me the baseless fabric of a dream.

THE PERMANENT SOLUTION.

On this great question I stand now where I have always stood—where Webster stood and Henry Clay; where Thomas Jefferson stood, and Abraham Lincoln, and Henry Grady, and Council and Turner and the rest—where in time all men will stand who see the light and dare to face it.

SEPARATION is the logical, the inevitable, the only way. No other proposed solution will stand the test of logic and experiment.

Religion does not solve the problem, for the Christ spirit will not be all pervasive until the millenial dawn.

Education complicates the problem. Every year of enlightenment increases the Negro's apprehension of his position, of his merit and attainment, and of the inconsistency between his real and his constitutional status in the republic. Education brings perception, and ambition follows, with aggressive assertion against the iron walls of a prejudice that has never yielded and will never yield. The conflict is irrepressible and inevitable.

Time complicates the problem by giving increasing numbers and additional provocation to the Negro, and increasing danger to the struggle which logic and destiny render certain.

Politics complicates the problem by bringing times of fierce civic conflict when the passions and prejudices of faction may be moved to partisan alignment with the deep and lurking dangers of the race question!

We have come in God's providence to the parting of the ways.

In the name of history and of humanity; in the interest of both races, and in the fear of God, I call for a division.

We can make it peaceably now. We may be forced to accomplish it in blood hereafter.

FOUNDATION AND MEMORIAL STONE.

(Continued from first page.)

new "Emmanuel A. M. E, Church," and we ask the grand old church everywhere to unite with us in praise and thanksgiving to the God of our forefathers who has given us such a brilliant victory today!

Still Faithfully, F. G. SNELSON.
9th March, 1900.

Education, Religion and Bishops Needed in S. Africa.

To the Editor of VOICE OF MISSIONS:

The above three wants are indeed leading in South Africa as a burning oven or kiln of the day, but who is to relieve? no one except ourselves and our own men to stand in union, to firmly establish the flag of Education and Religion.

We are created to do whatever we may think will lengthen our cords and strengthen our stakes. We are born for deliberation. Profound consideration must enter into all our discussions. There must be calmness, and patience, and self restraint.

The two subjects are agents that God employs to restore this earth to its pristine and primeval purity. Sin and ignorance are the chief blocks to create disease, war, rapine, slaughter, oppression and caste. Sin and ignorance are the enemy of man—whoever tolerates them he hates himself and his countrymen. The ramification of sin and ignorance extend into every age and clime. The Satanic forces throng the air, darken heaven, and rule the lower world. To possess these principles we must possess certain fundamental qualities or principles.

"Oh!" many say "what is yonder?" distruction and vanity, but who knows? Luther had rulers on his side, Wesley could call to his aid Lady Huntington and other persons of note. True, Benjamin Rush and Bishop White sympathized with our fathers, but all along the line we have been made to feel that we were an ostracised and despised race—cursed sons of Ham. We must not forget that when Wesley sounded the note of reform, the church of England was a powerful and well equipped religious organization. Her bishops and presbyters embraced the most learned of the age.

Ours, yes, our beloved Bishop H. M. Turner, known in this country as Arch-mischief-maker, or one who turns people, has opened the doors of Africa forever, though Sea lawyers may roam and howl—who will close it? who has power to quench religion and one educated to be ignorant? Money can't, newspapers and roaring enemies will ever fail and be disgraced. Let our bishop come over and strike the key note of the Dark Continent again, but with longer time to be able to crush mischief-makers in his vineyard as Joseph of old; when he saw his brothers he wept. As Jesus Christ, when He beheld the city of Jerusalem, He wept. Let not us say as Jacob of old that "my hair will grow gray with grief."

For us, we have often wondered if our life would be long spared to see and to greet the future prosperity of our nation which has greatly engaged our Senior Bishop. Many a time with a throbbing heart and tearful eyes, we have begged our Heavenly Father to spare him longer, for men may talk and curse, but their judgment prove folly, as how God selects able man to be one of the strongest instruments to civilize our Dark Continent and firmly hoist the flag of the A. M. E. church and college as its subordinate.

But can untried man, a man whose future career is still to be watched, urgently perform this duty without unmeasureable blunders? Certainly not. Let approved instrument come and reorganize the work—promising brilliancy in Africa.

We will note this with unmistakable evidences of real progress; which to us will be the prophecy of the future glory which will crown the efforts of our old A. M. E. C:

That when the ministry and laity of the church alike shall come to understand and appreciate more perfectly the noble purpose and work of this denomination, as they will and must as the years and decades with their educational influences go by. And these constitute the guarantee to the church of the glorious work which this church is destined to accomplish in and for the grand old A. M. E. church in the ages which are to come. Making it possible for her to lift aloft her grand old flag which is the symbol of Christian manhood, unfurling it to the breezes of heaven wherever the sons and daughters of Ham are found dispersed upon the globe. The revolving wheel of time has brought us together once more to see our wants and needs and await the real relief of our country.

The course of education in this country at present enjoyed by Europeans and all other nations except our people, for B. A. attorneys are none amongst us, arrangements are this:

Higher education under the name of colleges.

Undenominational public school.
First grade,
Second grade,
Third grade.

Mission schools or Institutions:—

Elementary Institutions which are merely standard VII; mission school grade I, II, III, which are as far as standard IV, seldom standard V.

These mission schools and institutes are regulated according to the old style of education in England by the will and like of the missionaries which England deemed fit to refute, and organized 1st grade schools under the name of Undenominational Public Schools.

If your general conference will dwell to this point of starting grade 1, 2 and 3 schools for the satisfaction of the whole races of South Africa and secure one central place which has enough ground for cultivation, the whole problem will be cleverly resolved into simple equation. For elementary schools now existing are purely graded to ¼ of education and decided. Our people are excellent preachers and have firm belief in God. But what are they in the midst of educated folks? Ruination of late Vicar Jas. D. Wane has been the true result of halfly educated man, faced men with strong and able weapons which when they tried his foundation he vacillates and yields to the gallant eyes of Anglican Priest.

The Hakniva people have started wonderful building of 30 ft. by 25 ft. and across 50 ft. by 25 feet independent of any mission; the building is half finished and had it not been for severe locusts pest next June it would be finished. This is in Queenstown district, 24 miles from Queenstown and the leading men are under the gallant leader Mr. Joshua Lishuba, father of Rev. I. G. Lishuba, who is our minister. Such like buildings are required.

Owing to self reliance and one form of Christiandom our people, most of them, have been misled that black race is not or would not start church independent of white people. This is so strongly believed that even teachers and some ministers have such belief, and do preach from pulpit that it is so.

I hope these few remarks will clear the sky to our brethren in America, especially those who will be engaged in this forthcoming general conference when they deal with South African matters. Of course the matter of colleges at any rate has been decided and proclaimed even in VOICE OF MISSIONS and land bought for this purpose at the rate of £24 for 4 even at Queenstown and some amount been paid by our conferences is still remained unused. I will be pleased if your favour will issue this article early as possible.

I am, etc. H. R. UGCAJIJA.
Oxton-Queanstewn, South Africa

Said a lady to Talleyrand, who failed to salute her on one occasion, "Why did you pass without seeing me?"

"Because," replied the politic courtier, "if I had seen you I could not have passed."

LETTER FROM BISHOP HOLLY.

To Dr. W. H. Council, President of Normal College.

PORT-AU-PRINCE, HAITI,
(WEST INDIES) 20 iii 1900.

Prof. W. H. Council, Ph. D., Normal, Ala., U. S. of A.

DEAR SIR:—I am now about accomplishing a design, cherished for more than a year past, by breaking suddenly and unbidden by you, upon your attention, to open a correspondence with you.

Looking back upon the land of my nativity, from the mountain fastnesses of my adopted island home in the Carribean Sea; whither I came by embarking at New Haven, Ct., with 110 followers, just two weeks after the immortal Lincoln had called out the first 75,00 men, to begin to grapple with the Southern rebellion, or on the 1st of May 1861;—it rejoices my heart to see my brethren by race, the freedmen of the South, at last having natural, God-given leaders raised up among themselves, in such men as yourself, Prof. Booker Washington and others, to undo the infamous work, which was unfortunately done among them, at the close of the civil war, by the unscrupulous, self-seeking carpet-baggers, who were then let loose upon the South, as a swarm of devouring locusts, and to mould as only leaders of the same race to be moulded can do, the future destiny reserved for them by Divine Providence, in the now near coming Kingdom of God! That which at last prompted me to put in execution this so long cherished design of now writing to you, is the report of your remarks made at the Industrial Convention recently held at Huntsville in your state; as the same has been published in *The Church Nepenger*, of February last printed in Columbia, S. C. These remarks as thus reported bear the imprints of conservative, diplomatic wisdom, in treating the great cause you have espoused; as do all your public utterances, that I have had the honor to peruse. You fully comprehend the import of the old adage that "he, who has his hand in the lion's mouth, must get it out the easiest way possible." The wise therefore will see whether he heeds it or not by reading between the lines, the tremendous fact, which is the running sore of the unadjustable troubles in the South. This interlinear reading comes between the deservedly high encomium which you paid to the virtue of the white women of the South on the one side, and on the other side, the perilous position in which half a million of Negro women are placed, whose domestic occupation introduce them into the privacy of a half million bed chambers. He that understands, at once reads between these two lines, that the chastity of the white women of the South, which you ungrudgingly laud is maintained by the outraged chastity of those Negro women! Who are those who commit this dastardly enormity upon those subject and defenseless women? Ah! this is the lion, in whose mouth your hand is. You are in his den; it would therefore be the height of unwisdom to put forth the other hand and pull him by his beard.

If it should be pleasing to you to maintain a correspondence with me for an exchange of ideas on the future destiny of our race, I would be pleased to tell you why I am here, as the specially chosen field of my labors, in this independent island of the Antilles, where the only prodigy under God has been accomplished in all the annals of the whole world's history, of a race of chattel, dehumanized slaves; not only liberating themselves by their own right arm; drove out their oppressors and took posession of the land where they had been brought and held as slaves; but also took their place at one gigantic bound among the civilized nations of the earth, with whom they maintain diplomatic and commercial relations. The deliverance of the Israelites, great as it was, by the visable interposition of the Hand of Almighty God, fails to have the unique characteristic of Haitian Independence. The Israelites had to leave the land of their servitude; their Egyptian oppressors were not driven forth from their posessions in Egypt. The land of Egypt did not become the property of their Isralitish bondmen. Hence, after forty centuries of obscurity, covering the Hemitic race, Haiti, by the blessings of Almighty God, on the strong arms of her Hemitic race, rose as the morning star of the high destiny reserved for our regenerated race, in the coming kingdom of God (which I know to be now near at hand); when "God shall scatter the nations which delight in war (the Japhetic nation of Europe and America) and Princes come out of Egypt, and Ethiopia suddenly stretch forth her hands unto God. (Ps. XVIII: 30, 31).

The Japhetic races of the old world have their outlet of a superabundant population in North America. The Semetic races of Asia are to send their superabundant population later on to Central and South America; where the aboriginal population of probable Aisatic origin is still the largest part of the inhabitants. The superabundant Hamitic population of Africa has its outlet in the New World in the West Indean Islands, where the forcibly expatritated sons of Africa are in an overwhelming majority. Providence has and is overruling all the wilful actions of unprincipled men during the long successions of centuries to bring about this state of things, in their *full* maturity, when the kingdom of God shall have come; when the merciless imperial policy of the cut-throat Japhetic nation shall be overturned from top to bottom as indicated in the 16th, 17th, 18th and 19th chapters of Revelations; for the nations are part consummating the unpardonable blasphemy against the Holy Ghost; as the antediluvian committed the same blasphemy against the Spirit of God, who ceased striving with them 120 years before the deluge came (Gen. VI: 3) and swept them all away, as the "World Powers" of so-called Christendon shall also be swept away by fire in the days of the near coming Son of man. (Matt. XXIV: 37, 38, 39). The only thing worth preserving of the godless, mammon-worshipping civilization of Christendom, are indicated in the Book of Danial by the words "Men shall run to and fro, and knowledge shall be increased" (Dan. XII: 4). *Id-est.* Israel by steam and electricity on sea and land, and the dissemination of information by the press, by the electric telegraph, these two distinctive triumphs of modern civilization will be its imperishable contributions to the Millennial Kingdom. But infernal instruments of war, (Ps. 46; 9) and its imperfect arts, such as architecture, sculpture, painting etc, that are so inferior to those ancient arts of Babylon, Egypt, Greece, etc., will all be swept away. A race vaunting its materialistic achievements in the arts of destruction as well as utility, also boasts because of its brute strength that it is destined to dominate the whole earth in their self-conceited ambition! But in their stolid stupidity they forget that the inheritance of the earth is not promised to the haughty and proud but to the meek and humble; not to those who desire to dominate over their feebler fellows, but to those who by love serve one another. The Semitic race to whom were given the oracles of God, betrayed their trust and committed the sin against the Son of man, (the pardon for which our Lord prayed on the cross). The oracles of God were then handed over to the Japhetic race, on a call made to St. Paul by a man of Macedonia to come over to Europe and help them, and that race after 19 centuries of prevarication (the same period from the call of Abraham to the betrayal of Christ by his descendants), are now consummating the blasphemy against Holy Ghost, sinning against Light and Knowledge, and covering it all over with Religious Hypocracy. At last, the new dispensation about to begin founded on the ruins of the present, will be confided to the race, descended from the other son of Noah—the race which after Christ was unjustly delivered up by Pontius Pilate, a son of Japhet to the murderous Jews, the sons of Shem to be crucified:—gave its son, Simon, the Cyrenian to carry the cross of Christ to the place of crucifixion, when he, Christ, was physically unable to carry it himself! The race that bear the cross must wear the crown.

I repeat, unknown to a giddy world and an apostate Christendom, the time is at hand and God by his word and his Spirit has permitted me with some others to know it. Let us therefore occupy our places until He comes again, doing every proper thing which our hands find to do; and amidst all the desolations and discouragements that surround us in this "time of the end", let us lift up our hearts for our redemption draweth nigh!

P. S.

In regard to what I have said in the preceding letter of the West Indies being the natural, God-given outlet of the transplanted African race in the New World, that they have not only the *incident* to inhabit in superior numbers; but which, I will now add, they shall have the right, under God, to also govern for themselves in the coming Kingdom of God, now descending from the heavens! This has now been made apparent, as an earnest and pledge of the same, from the fact that this island, the first to be seized and settled by the European colinists, and the first spot to which African slaves were brought into the new world, for nearly a century past has been into the hands of the decendants of the African race, to hold and govern, as an independent, free and sovereign people. And all these islands of the West Indian Archipelago, no matter what robber Japhetic nation now holds them are yet to be formed into the self-governing confederacy of the Antilles; tri-lingual, English, French and Spanish speaking communities, like the Helvetian confederacy, composed of the tri-lingual Swiss Cantons: French, German and Italian speaking communities. I am not certain but that this Artillian Confederacy will also obtain a foot-hold on the adjacent American continent, in a portion of the Gulf States, when the Divine adjustment of earth's populations shall take place. This however, will also depend much upon the final development of our race among whom you and others so heroically labor, for their elevation to the true dignity of manhood created and renewed in the image and likeness of God. To properly prepare them, however, for this the miserable eschatology so long and falsely preached by Romanists and Protestants, about the destruction of our planet and its inhabitants finally flying away on wings to some far distant heavens, or being plunged down into the undefined regions of a deepened hell—must be abandoued; and our people taught the just and full import of the words in the Lord's Prayer: "Thy Kingdom come; Thy will be done on *Earth* as it is done in Heaven". The New Jerusalem, earth's future metropolist, which The Carpenter of Nazareth has gone as a Divine Architect, to prepare for those who love Him, is to descend down from The Eternal Father, out of heaven to be the Everlasting Tabernacle of God *among men on earth.*

For the past 45 years there have been astronomical indications that this Holy city is being rapidly prepared. What astronomical observers call a "comet-moon" that is being builded about 1,000,000 miles from our earth, or four times the distance of our moon; by metallic particles, which are seen passing through space and settling down on this new Satellite of earth. This, I think, is The New Jerusalem, the four square city, which is to be lifted up with the glory of God! The work of creation, suspended at the end of the six genesial periods, will have been redeemed and completed! The Cap Stone will have been brought out and laid with shouts and rejoicings unto it! Then the Geometrico-Trigonometrical puzzle of the ages, the squaring of the circle will be solved by a four square Divine Satellite placed amidst the globular borders of the universe of which it will be the crown rolling through the immensity of space, and dancing to the music of the spheres.

Baltimore Conference.

The eighty-third session of the Baltimore Annual Conference of the A. M. E. Church convened at St. John's Church, Lexington street, Baltimore, Rev. L M. Beckett, pastor, April 18.

This was an exceptional conference, nearly all of the members were present and the friends seemed eager to take the last look upon the stern countenance of our venerable prelate, Jas. A. Handy. Many may not see his face again presiding over the Second Episcopal District, but they will ever remember that serious look as he addressed the audience.

Rev. Wm. Chew was elected secretary and selected Rev. F. A. Seaton and J. B. Warner assistants. Rev. J. G. Martin was elected reporter for the church papers.

Four of our general officers were present and Bishop W. B. Derrick came later, who added much to the interest of the conference.

A committee from the Washington Conference brought greetings which were presented by Dr. I. L. Thomas. He made a good speech in the interest of the church at large. Dr. J. A. Johnson responded in his modest though eloquent manner, which demonstrated his ability in every way as one capable of producing thoughts for any audience without being previously notified.

Thursday night the members and friends of the Baltimore Conference gave a grand reception in honor of Bishop Handy and wife, at which time they were presented a handsome set of china, which will greatly enhance the already magnificent home of our prelate.

Dr. D. M. Moore was on hand. He made a short speech stating that we are five thousand dollars ahead of last quadrenium. When this was announced the whole church united with one accord in a hearty cheer for the success of our noble prelate, who sat without a smile.

This must have been a successful year for the Second Episcopal District, if finance is the standard of success, for there seems to be an increase along all lines.

Friday night the members and friends of Bethel church tendered the Bishop and wife a testimonial and farewell reception.

Nearly every denomination in the city was represented either by pastor or laymen, who met to pay respect to that grand old type of the race, who was born and reared in the city of Baltimore.

This was an occasion with which men meet but seldom—where a child from the Sabbath school has filled every office in the church and now God having spared his life to reach the age of three score years and ten, occupying the highest position in the church. Men cheered and admitted the event to be noble.

Sunday was the day for the ordination of deacons and elders. Revs. Samuel Nance, Chas. H. Williams, John H. Dale, Theodore H. Laurence, Wm. H. Walker were ordained deacons, and Rev. Ashwood D. Holder received elder's orders. Bishop Handy preached the sermon and was assisted in services by Elders J. W. Beckett, J. A. Johnson, J. W. Norris and others.

Rev. T. W. Henderson preached at night to a packed house and made an earnest appeal to the unconverted to which many responded and started for the new life.

Just before the close of conference, the president of the Mite Missionary Society, Mrs. J. A. Handy, called the meeting to order and rendered her report, showing that over one thousand dollars have been collected in the four years. The work done by the ladies of the church shows that the spirit of mission is yet alive in our midst. The president states that there will be two or three hundred dollars in hand for the incoming president, which will encourage not only the next president but the missionaries as well.

Many officers, when their terms expire, leave a depleted treasury, but who ever comes to the Second Episcopal District will find many associations to assist them.

Conference closed Tuesday afternoon with but few changes and a few transfers. Rev. J. J. Evans transferred to the Philadelphia Conference; Rev. J. H. A. Martin, San Domingo, and Rev. A. D. Holder to the Haytian Conference.

Thus the shake of the hand was given and brethren parted, many never to meet each other again. So closed one of the most pleasant sessions of Conference. JAS. G. MARTIN,
Box 464, Cambridge, Md.

The International Migration Society.

(Incorporated.)

HOME OFFICES, 221½ N. 19th St., P. O. BOX 397.

Birmingham, Ala., U. S. A., April 24th, 1900. This society will within a few days elect new officers and make some slight changes in our organization. It will be our purpose in the future to move our colonies oftener and with more system and regularity. Safer, more equitable and liberal plans will be followed in the future. An increase in the fares will be made to take effect after July the 1st. After that dare the fares from America to Liberia will be: For adults $45 00 and for childreen between three and twelve years $22.00. Those now holding passage contracts or those applying for same on or before July the 1st will be allowed to go at the rates now in force, which is $32.00 for adults and $17.00 for children.

Any person desiring to take advantage of the low rates now in force should apply for passage at once.

Notice of all changes and also the date for the sailing of our next colony will be sent out in about thirty days.

Very Respectfully,
INTERNATIONAL MIGRATION SOCIETY.
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An old Calvanist lady was inquired of concerning the doctrine of total depravity. She replied, "It is a very good doctrine, if people would only live up to it."

It was doubtless the same old lady who, on being asked what the Universalists believed, replied, "They believe all will be saved; but we hope for better things."

SOUTHERN RAILWAY.

SR

Condensed Schedule of Passenger Trains.
In Effect May 6th, 1900.

Northbound.	No. 12. Daily.	Ves. No. 38. Daily.	No. 18. Ex. Sun.	FstMa No. 36. Daily.
Lv. Atlanta C.T.	7 50 a	12 00m	4 30 p	11 50 p
" Atlanta E.T.	8 50 a	1 00 p	5 30 p	12 50 a
" Norcross	9 30 a	......	6 23 p	1 26 a
" Buford	10 15 a	......	7 03 p	1 53 a
" Gainesville	10 35 a	2 25 p	7 33 p	2 18 a
" Lula	10 58 a	2 45 p	8 00 p	2 38 a
" Cornelia	11 25 a	......	8 30 p	......
" Mt. Airy	11 30 a	......	8 35 p	......
Lv. Toccoa	11 53 a	3 37 p	9 00 p	3 38 a
Ar. Elberton	......	5 40 p	......	11 45 a
Lv. Elberton	9.00 a	......	......	......
Lv. W'minster	12 31m	......	......	4 03 a
" Seneca	12 52 p	4 15 p	......	4 28 a
" Central	1 42 p	......	......	4 45 a
" Greenville	2 34 p	5 22 p	......	6 00 a
" Spar'burg	3 37 p	6 13 p	......	7 03 a
" Gaffney	4 20 p	6 46 p	......	7 45 a
" Blacksburg	4 38 p	7 02 p	......	8 02 a
" King's Mt.	5 03 p	......	......	8 27 a
" Gastonia	5 25 p	......	......	8 51 a
" Charlotte	6 30 p	8 18 p	......	9 50 a
Ar. Gre'nsboro	9 55 p	10 47 p	......	12 23 p
Lv. Gre'nsboro	......	11 45 p	......	......
Ar. Norfolk	......	8 25 a	......	......
Ar. Danville	11 25 p	11 58 p	......	1 38 p
Ar. Richmond	6 00 a	6 00 a	......	6 25 p
Ar. W'hington	......	6 42 a	......	8 50 p
" B'more P.R.	......	8 00 a	......	11 25 p
" Ph'delphia	......	10 15 a	......	2 56 a
" New York	......	12 43m	......	6 23 a

Southbound.	FstMa No. 35. Daily.	Ves. No. 37. Daily.	No. 11. Daily.	No. 17. Ex. Sun.
Lv. N.Y., Pa. R.	12 15 a	4 30 p	......	
" Ph'delphia	3 50 a	6 55 p	......	
" Baltimore	6 22 a	9 20 p	......	
" Wash'ton	11 15 a	10 45 p	......	
Lv. Richmond	12 01 n	11 00 p	11 00 p	
Lv. Danville	5 48 p	5 50 a	6 10 a	
Lv. Norfolk	9 00 a	8 35 p	......	
Ar. Gre'nsboro	6 35 p	5 15 a	......	
Lv. Gre'nsboro	7 10 p	7 05 a	7 37 a	
Ar. Charlotte	9 45 p	9 25 a	12 05m	
Lv. Gastonia	10 42 p	10 07 a	1 12 p	
" King's Mt.	......	......	1 38 p	
" Blacksburg	11 25 p	10 45 a	2 00 p	
" Gaffney	11 42 p	10 58 a	2 24 p	
" Spar'burg	12 26 a	11 34 a	3 15 p	
" Greenville	1 30 a	12 30 p	4 30 p	
" Central	......	......	5 27 p	
" Seneca	2 32 a	1 30 p	5 53 p	
" W'minster	......	......	6 10 p	
" Toccoa	3 28 a	2 15 p	6 45 p	6 05 a
Lv. Elberton	......	9 00 a	1 30 p	......
Ar. Elberton	11 45 a	5 40 p	......	......
Lv. Mt. Airy	......	......	7 28 p	6 30 a
" Cornelia	......	......	7 32 p	6 35 a
" Lula	4 18 a	3 14 p	8 00 p	6 57 a
" Gainesville	4 36 a	3 33 p	8 20 p	7 20 a
" Buford	5 02 a	......	8 48 p	7 48 a
" Norcross	5 25 a	......	9 18 p	8 27 a
Ar. Atlanta, E.T.	6 10 a	4 55 p	10 00 p	9 30 a
" Atlanta, C.T.	5 10 a	3 55 p	9 00 p	8 30 a

Between Lula and Athens.

No. 11. Ex. Sun.	No. 13. Daily.	STATIONS.	No. 12. Daily.	No. 10. Ex. Sun.
8 10 p	11 05 a	Lv...Lula...Ar	10 50 a	7 35 p
8 34 p	11 36 a	" Maysville "	10 19 a	7 09 p
8 50 p	11 52 a	" Harmony "	10 06 a	6 38 p
9 30 p	12 30 p	Ar. Athens. Lv	9 25 a	6 00 p

Note close connection made at Lula with main line trains.

"A" a. m. "P" p. m. "M" noon. "N" night.

Chesapeake Line Steamers in daily service between Norfolk and Baltimore.

Nos. 37 and 38—Daily Washington and Southwestern Vestibule Limited. Through Pullman sleeping cars between New York and New Orleans, via Washington, Atlanta and Montgomery, and also between New York and Memphis, via Washington, Atlanta and Birmingham. Also elegant PULLMAN LIBRARY OBSERVATION CARS between Atlanta and New York. Firstclass thoroughfare coaches between Washington and Atlanta. Dining cars serve all meals en route. Leaving Washington Mondays, Wednesdays and Fridays a tourist sleeping car will run through between Washington and San Francisco without change. Pullman drawing-room sleeping cars between Greensboro and Norfolk. Close connection at Norfolk for OLD POINT COMFORT.

Nos. 35 and 36—United States Fast Mail runs solid between Washington and New Orleans, via Southern Railway, A. & W. P. R. R. and L. & N. R. R., being composed of coaches through without change for passengers of all classes. Pullman drawing room sleeping cars between New York and New Orleans, via Atlanta and Montgomery and between Birmingham and Atlanta. Dining cars serve all meals en route.

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The Little People.

A dreary place would be this world,
Were there no little people in it;
The song of life would lose its charm
Were there no children to begin it.
No little forms like buds to grow,
And make the admiring heart surrender;
No little hands on heart and brow
To keep the thrilling love-chords tender.
The sterner soul would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.
Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

—*John G. Whittier.*

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North, South and Southwest.

Schedule in Effect Nov. 5, 1899.

SOUTHBOUND.

	No. 403.	No. 41.
Lv. New York, Penn. R.R.	*11 00am	*9 00pm
Lv. Washington, "	5 00pm	4 30am
Lv. Richmond, A. C. L.,	9 00pm	9 05am
Lv. Portsmouth, S. A. L.	*8 45pm	*9 20am
Ar. Weldon,	11 10pm	11 43am
Ar. Henderson,	12 56am	1 35pm
Ar. Raleigh,	2 22am	3 36pm
Ar. Southern Pines,	4 27am	6 00pm
Ar. Hamlet,	5 14am	7 00pm
Lv. Wilmington, S. A. L.	......	* 3 05pm
Ar. Monroe, "	* 6 53am	*9 12pm
Ar. Charlotte, "	*8 00am	*10 25pm
Ar. Chester, "	*8 13am	*10 55pm
Ar. Greenwood,	10 45am	1 12am
Ar. Athens,	1 24pm	3 48am
Ar. Atlanta,	3 50pm	6 15am

NORTHBOUND

	No. 402.	No. 38.
Lv. Atlanta, S. A. L.	* 1 00pm	*8 50pm
Ar. Athens,	3 08pm	11 05pm
Ar. Greenwood,	5 40pm	1 46am
Ar. Chester,	7 53pm	4 08am
Ar. Monroe,	9 30pm	5 45am
Lv. Charlotte, S. A. L.,	* 8 20pm	*5 00am
Ar. Hamlet, "	*11 10pm	*7 43am
Ar. Wilmington, "	*......	*12 05pm
Ar. Southern Pines, S.A.L.	*12 02am	*9 00am
Ar. Raleigh,	2 03am	11 13am
Ar. Henderson,	3 26am	12 45pm
Ar. Weldon,	4 55am	2 50pm
Ar. Portsmouth,	7 25am	5 20pm
Ar. Richmond, A. C. L.,	*8 15am	*7 20pm
Ar. Washington, Penn. R.R.	12 31pm	11 20pm
Ar. New York,	6 23pm	6 53am

* Daily. † Daily except Sunday.

Nos. 403 and 402.—"The Atlanta Special," Solid Vestibuled Train of Pullman Sleepers and Coaches between Washington and Atlanta, also Pullman Sleepers between Portsmouth and Charlotte, N. C.

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